CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, NOVEMBER 10, 1838. NO. 900--VOL. XVII.—NO. 45.

RELIGIOUS MISCELLANY.

[From the Mercantile Journal.]

STATE PRISON SABBATH SCHOOL.

There has been, for several years past, as is generally known, a Sabbath school for the convicts in the prison at Charlestown. It is held in the chapel, a neat and commodious room, well adapted to the purpose. The convicts, as many as desire it—there is no compulsion I believe—leave their cells, and assemble in the chapel, under the escort and direction of the Warden and officers of the prison. The number usually in attendance is from one hundred to one hundred and fifty. They enter the room, each one briging his bible with him from his cell, and file away in régular order into their seats, where they are ranged into classes, from three to six, according to the number of teachers present.

The teachers are from the Theological Institution at Cambridge, and from the churches of Charlestown and Boston, without distinction of sect. By an arrangement recently made, two teachers are selected or drawn every Sabbath, from each of the churches above named, which have come into the arrangement.

The teachers, varying in number from twenty to forty, assemble in the prison at a quarter before ten o'clock. Tickets are furnished them before leaving their homes, on which are printed the rules to be observed while conversing with the prisoners. These tickets are shown to the officer at the prison gate, and delivered to the Warden at the Ward-room—the assembling place of the teachers—before going into the chapel.

The teachers having all arrived, go in a body, under the direction of the Chaplain and Warden, into the chapel, where they find the prisoners ready to receive them.

The school is immediately opened by prayer by one of the teachers designated by the Chaplain, and the teachers are then distributed among the prisoners. The usual method pursued is to select some portion of scripture and explain it to them—and they are found ready to listen, and ready to converse, many of them apparently with deep interest. They are not as hardened and indifferent to the truths of the bible, as we should expect to find them. While in prison, the Bible is their constant companion; it speaks to them when they lie down at night, and when they arise in the morning. Not being allowed to converse with each other during the day-time, and finding no other book but the Bible in their cells, they eagerly commence reading it, as a diversion of mind, though they know it will condemn them. But in the solitariness of their dreary cells, the truths of the Word of God flash home upon their minds and produce in many instances, speedy and powerful conviction.—They are led to reflect upon their past lives. They read and ponder from night to night and from morning to morning during the week, and are thus prepared and anxiously wait, to receive their teacher on the Sabbath—and this is the reason, it is believed, that they so often receive him with such apparent pleasure and cordiality.

While in the school, the teachers are not allowed to converse with the prisoners on any subjects except those immediately connected with the lesson of the day, or more properly speaking, on moral and religious subjects; that is, they are not allowed to pry into their history, as it generally disturbs their minds and unfits them for their studies. Neither are the prisoners permitted to make any inquiries of the teacher relating to persons or things without the prison. The sole object of the teacher is to instruct, and, if possible, do them good.

One hour is spent in the school in giving instruction; it is then called to order by the Chaplain, who reads a hymn—which is sung by a choir of the convicts—and closes himself with prayer. The school is then dismissed, and the prisoners leave the chapel and march to their cells in the same regular manner in which they left them and came into the school.

Through the instrumentality of this school since its establishment, much good, it is believed, has been done to the prisoners. They have been enlightened, and, many of them, reformed—and under its systematic and excellent regulations, it cannot but exert a salutary influence upon the prison.

AN ODD SERMON.

In the year 1606, when the Wiggamores, *alias* Covenanters of Scotland, were in arms, a Master of Arts of the College of Aberdeen preached at Aberdeen a sermon from these words in Jeremiah: 'Sion is wounded.' In this sermon (a copy of which is preserved in the British Museum,) we have an amusing specimen of the style of preaching which prevailed in those days.

The preacher sets out with showing, that by the Sion in the text, was meant 'the puir Kirk o' Scotland,' and then asks, 'Wha ha' wounded her trow ye.' 'To this purpose,' he says, 'I' so tell you a tale; but I'll no say 'tis true; but be it true, or be it fause, tak it as I tak it, a God's benison. When I was a young lad, there was a winsome man student o' Theology at the College o' Aberdeen; and he was to make a preachment before the Master Regents o' the College, and o' a' the Holy Scriptures o' God he wailed this text: 'What will ye gi' me, and I'll betray him to ye' (ano he could ha' said it in Latin Quid dabites.) And there was an honest auld man in a blue cap, sitin' at the feet o' the powps, and he says tell him, 'Sir, gin ye betray him, I's gi' ye a good fat Bishoprick.' Now ye may learn by this, wha' it is that betrays and wounds the peace o' the Kirk o' Scotland.'—Having thus fixed the sin of wounding Sion or the puir Kirk o' Scotland on the prelates, he proceeds to show *how* she was wounded; first in her head; second, in her hand; third in her heart; and fourthly, in her feet. Of the first head there are three sub-divisions, showing how the prelates have wounded the Kirk. 1st. 'With the sword of their pride. 2d. With the sword o' gluttony; and 3d. With the sword of covetousness.' In illustrating the fourth head, or wounding the feet he says: 'I can remember weel since the Kirk o' Scotland might hae been likened to a bonny nag, that could hae ambled and paced it fu' sweetly; but the Bishops—those galloping swingers, they gat o' the back o' the nag an' they quite jaded him up to ruin; for they laid upon his back the Book o' Common Prayer, the Book o' Canons, and since they came frae Lonon, the Aith o' Supremacy, and the Kirk law books. I wonder what errand they had there; but beluved what here and what there they had sae used him, they hae na left him a fast nail in his feet.' Having discussed the four sorts of wounds, the preacher proceeds: 'And now, beluved, we may tell a tale without laughter, we may liken her to nane but Balaam's Ass, for in that story there are four things to be heeded: 1st, the Ass, that we may compare to the Kirk o' Scotland; 2d. The rider; that's e'en the proud Bishops; 3d. The *angel* that stopt the Ass by the way; and who trow that is? It's e'en my gude Lord Eglenton. God's benison light on his bonny face, there he sits the trimmest sight that e'er the puir Kirk o' Scotland saw. 4th. There was a portmante in behind the nag, and what trow ye was in it? E'en the Book o' Common Prayer, an' the books o' Canons, an' the Aith o' Supremacy, an' the Kirk law books; but I hope the good angel will tak him (Episcopacy) out o' the saddle, for he hings by the bough, hauf in and hauf out; fain wad he keep in, an' tells ye let him stay in, and he'll na trouble ye wi' a portmanteau any mair; but the de'il's a wily pow, let him get in his little finger an' he'll soon get in his whole hand; let but the loon get in the saddle and we may a' pow 'till weary before we get him out again.

But a word or two o' use, an' first a word o' encouragement to a' the gude people that ha' already set their hearts an' hands to reading an' avowing the solemn league and Covenant. Well I sow no mair but this; as ye hae begun the gude work e'en sae perfect it, an' ye shall nae want your reward in heaven.'

Oaths.—At a late trial in Boston, on a charge of subornation of perjury, it was stated that in the Police Court in that city, oaths were administered in so hurried a manner, and in so low and indistinct a tone, that neither bystanders or witnesses could understand or hear a word that was said. We believe that this careless and irreverent mode of administering oaths is one great cause of the many perjuries which are almost daily committed in this country. We have seen Justices, with their hats on, sit and administer oaths to sitting witnesses, who were chatting, laughing and swearing at the same moment. If magistrates administering an oath do not respect and reverence it sufficiently to administer it in a distinct, serious, and emphatic manner,—the ignorant and the vicious, who often are called to testify and hold up their hands without knowing or caring wherefore, will regard it still less,—and, considering it a mere matter of form, will neither feel its solemnity, or the obligation it imposes upon them, to state things as they are, in the fear of God, and in the hope of His Love.—*Exeter News Letter.*

FOR THE REGISTER AND OBSERVER.

WHAT REWARD HAVE WE?

What are the rewards of the Sunday School Teacher and other Christian Laborers? 'You meet often with ingratitude and inattention, and at times seem hurt and disappointed and almost discouraged, and yet you persevere in meeting your class Sunday after Sunday, and in continuing your labors as faithfully as if you received nothing but kindness. I cannot account for this; how does it happen?' 'My dear Savior has said, "call the poor, the maimed, the blind, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."' In these words the question, which is so often asked concerning religious efforts, is fully answered. Because those who are poor in this world's goods cannot recompense us, we are directed by our Savior to bestow upon them our charity, thus giving assistance to those who need it, and thus exercising disinterested benevolence. If any are so poor in moral and religious goods that they cannot recompense us with sympathy of feeling or even with gratitude, they are particularly fit objects for the exercise of kindness.

They cannot recompense us, therefore we are to do them good, and thus assure ourselves of the disinterestedness of our desires to serve them. For if we labor where no reward is received or expected, we can be confident that it is not for the reward that we labor, and that our exertions are not selfish. And in this, the question proposed above is most fully answered. The teacher is not discouraged from his labors when he receives no recompense, because he does not labor for the recompense, and the receiving, or not receiving it makes no difference in his desire to do his duty. His duty directs him to perform certain actions for his fellow beings, because they need his assistance and because it is well pleasing to the Universal Parent to see his children assisting their brethren. God has made great difference in the temporal and spiritual situations of his children, to call into exercise the kindly feelings of love and charity, of gratitude and joy. This is a delightful thought to the Christian, who is disposed at times to lament the inequalities of condition which he sees around him. On reflection he remembers how grateful a sight it is to the earthly parent to see a child comforting and aiding a brother in his distresses, soothing his sorrows, wiping his tears, turning away by soft words his anger, and seeking to make him happy again. Then he understands how well pleased the Universal Father must be to see his children soothing each other's distresses, enlightening each other's minds, and endeavoring to improve each other's hearts. And remembering how greatly the earthly parent's joy is increased by seeing the child bear patiently the wilfulness and impatience of his brother, unruffled by his outbreaks of passion, unrepelled by his coldness and ingratitude, he sees how grateful to the Parent of all must be the sight of His children bearing with patience and uninterrupted cheerfulness, the unthankfulness of their brethren. What greater recompense can be asked than the smiles of a gratified God?

The teacher finds in his own improvement sufficient and more than sufficient recompense for any efforts, however arduous or long-continued or however poorly repaid. The good Providence of our Father has kindly so arranged our lot, has so connected us with one another, that what we do for others, we do for ourselves. In nothing is the great brotherhood of human kind more clearly shown than in this. No good deed is ever lost; whether done for the grateful or ungrateful, it is still good and for good. No kind word, though it be answered with insolence and injury is lost. It has gone forth on its errand of mercy, and it will return with good, for never was a kind word said, which did not bring sweet peace to him who said it. Thus is the great law of love shown to bind the moral universe, as the law of gravitation binds the natural universe, and thus it is that we look with delight upon Howard, the Newton of the moral world, who has made known by his life his appreciation of that grand law which was clearly revealed in Palestine.

There are rewards, great enough to satisfy an archangel, received by many Christians. He must be very desponding, who believes that kindness is not ever returned with kindness even on earth. There is without doubt great ingratitude, but there is also great gratitude. Who that has ever seen the eye filling with tears at some unexpected kindness, or who that has felt the almost convulsive grasp of a hand trembling with emotion, or who that has ever heard the 'God bless you' as it was fervently and feelingly uttered, will not say that there is great gratitude on earth? And who that has ever been for any time with the poor, has not seen and felt and heard this? The harsh word of ingratitude may be often heard, but there are very many words of kindness also heard, which will take away all the pain caused by unthankfulness and rudeness. I believe that every faithful Christian teacher will say that he has been more than recompensed already for his exertions. If he cannot say this, let him look forward to that joyful time when he will awake from his last sleep, and hear those words of Christian joy, 'well done good and faithful servant,' when he will find himself among the blessed and redeemed, and when perhaps among those redeemed he shall see some, who will make his inmost soul thrill with the words, 'you were my faithful friend and teacher, and through your kindness by the blessing of God I am now happy.'

H. H. J.

FOR THE REGISTER AND OBSERVER.

Mr Editor—A copy of the following poem has been desired by some of your readers. The piece was originally published in the Maine Monthly Magazine, a copy of which I have not, and by some mistake, not even a manuscript of the lines. I have from recollection drawn up a transcript, and beg the favor of having it published in your column of Poetry, if you think it adapted to your paper, and nothing better is at hand. Its painful truths at least will recommend it to some. Yours truly, J. E. L.

RECOLLECTIONS.

BY MRS. JANE E. LOCKE.

A change is o'er my childhood's home,
And as I muse what visions come,
Of the long past, its happy hours,
And the gay things amid its bowers;
Of mirthful voices silent now,
And peopled halls where strangers bow,
And gathering forms around the hearth,
With many an ancient tale of mirth,
Now severed wide in varied hall,
By mount and stream and forest tall,
And differing each in hope and fear,
Each holding different pleasures dear.
Far other tales and other lays,
Than those that in their childhood's days
Thrilled through the heart, and moved the soul,
Give interest now and hold control;
And chastened and constrained the smile
That plays around their lips the while;
And cold the love, and stern the joy,
And mingled with the world's alloy.

Still whistles in the marsh the thrush,
And e'en yet in the lilach bush,
Fast by the oft-frequented door,
When winter's dreary reign is o'er,
Builds the old robin year by year,
And broods her young without a fear;
And the gay glittering humming bird,
With fluttering wing like music heard,
Steals oft amid the silent bowers,
And sips from aromatic flowers
Her morning meal; nor passes by
The guilder rose and damask high,
Each by a hand transplanted there,
And nurtured with the tenderest care,
Now laid upon the silent breast,
And to the earth consigned to rest.

And the lean beggar day by day,
As unexpectant on his way,
Which he has traveled o'er and o'er,
From thirty years to full three score,
And scarce a pillow for his head,
Or scanty meal of mouldy bread,
Could e'er obtain by tear or sigh,
So much misfortune told the lie,
There pauses charity to win,
As when the master bade him in,
With generous heart and open hand,
And tear he well could understand,
And gave him cheer, and hearth, and fire,
And comfort, ere he should retire,
To walk his wearied round again,
An alien 'mid his fellow men.
As privileged, he takes his seat,
But not the master's smile to greet;
For none list now his cheerful tread—
That master worships with the dead!

Yet there his Bible closed, and laid
Careful, on shelf expressly made
To place the holy volume, lest
It join with books less sacred, blest;
And marked e'en yet the promise brief,
By note or pin or faded leaf,
That cheered him on his homeward way,
And taught him erst to watch and pray!
And there is still the ancient chair,
By which he knelt in holy prayer,
Each happy morn and silent even,
Strengthening his hopes in God and heaven;
Committing thus his children all
To Him who notes the sparrow's fall,
Yet none bends o'er it; all are past
Save one—most cherished—she the last!

And she in dotage sitteth there,
With shrivelled form in elbow chair,
Fixed on the wall her filmy eye
As dreams of youth were passing by,
Or listless sporting with the toys,
That made up childhood's tiny joys.
But she though widowed is not lone,
For scarce she knoweth he is gone,
Who was the solace of her youth,
And shielded her through wrong and ruth;
Her children from the world's wild strife
And the unceasing toils of life,
Oft turn and pause beside her knee;
Yet she dreams not their infancy
She nursed, or the soft pillow laid
Frequent beneath their feverish head,
Or rocked and dandled noteless hours,
Their feeble forms, their strengthening powers,
Or many a time in after years,
Their absence mourned with bitter tears;
And wonders why such stranger men
Aught relative to her should ken.
She recollects no mother, child,
Sister, or aught by usage styled
Relation, e'en her own sad lot,
A mystery comprehended not.

But when I muse, and view the change,
And feel my home, my kindred strange,
And e'en myself not what I was,
But one among earth's mysteries,
I look above, and in the view
Believe the poet's language true,
'It were a privilege to die,'
And check within the rising sigh.

Lowell, Mass.

EGYPTIAN PYRAMIDS.

[Extract from Mr. Buckingham's Lectures on Egypt, as reported for the New York Observer.]

ASCENT OF A PYRAMID.

They may be ascended to their summit, but it is a difficult undertaking. I went from Cairo in company with a party of sixteen, who sat out with this object in view; for the ascent is always made by a company, their mutual aid being indispensable in achieving it. It would be impossible for any man to accomplish it alone. The Pyramid consists of a succession of layers of stone, each layer a little narrower than that below it, the whole presenting some resemblance to an enormous flight of steps. If these were of the ordinary dimensions, the ascent would be easy, requiring only good legs, a steady head and determined perseverance; but the smallest of these steps are two feet high, and the largest of them five or six. If you should try to climb such a stair case alone, I venture to say you would soon be obliged to give it up. But with assistance it is practicable. We took with us guides and servants, and there were in our company some tall men, others of middle size, and some who were but youth of fifteen or sixteen. We arranged ourselves in line, placing the two boys at either extremity, and the stoutest and heaviest of the company in the centre. We chose the hour of midnight, both because the coolness of the night enabled us the better to endure the fatigue, and because we wished to be on the summit at sunrise. We arrived at the foot of the Pyramid when the sun was setting, and reposed ourselves here till the middle of the night. The moon was at full and shone in cloudless splendor on the western front of the Pyramid. In mounting the first twenty or thirty layers, we found comparatively little difficulty, each getting on by his own strength. Then we took one of the boys by his ankles, and standing below, gave him a shove, thus enabling him to mount with little exertion of his own. Having been thus elevated, he would have been very ungrateful had he refused to reciprocate the good office by pulling up in turn the next below him. When two had been thus elevated, they lent their hands to the next, and so on, till one half being up, they could raise the heaviest of the company with ease. Thus we had alternately to push and pull, till we gradually surmounted the whole ascent; but it was so laborious, and we were compelled by fatigue to stop so often, that the journey occupied nearly six hours. We succeeded, however, in attaning the summit before the sun was above the horizon. Arriving there, instead of finding the apex of the Pyramid to be, what it appeared to the eye below, a perfect point, we found ourselves on a platform at least twenty feet square; and our first labor being thus completed, most of us were very glad to lie down to rest.

SUNRISE VIEW FROM THE PYRAMID.

Before long, however, those of our company who had remained awake as sentinels of the sun, aroused us with the welcome information that his rising was near. You are aware that as we approach the equator, the duration of twilight becomes less and less. Cairo lies in the latitude of thirty, and there the twilight is comparatively short, and day opens suddenly upon the world. The first indication of its breaking was perceived by us over Mount *Makatty*, or the 'Hewn Mountains' (so called from their peculiar shape.) It was a long thin streak of light, extending from one side of the horizon to the other. Its effect was that of a curtain lifted a very little way, but sufficient to make you aware that there is a world of light behind it. The figure is frequent among the poets. 'Night's ebon curtains,' is a phrase used by Milton, who drew deep from the fountains of nature. The exact effect which we witnessed is given by another poetic figure, where they speak of the 'opening of the eyelids of the morning.' It was just as if one should hang over beauty asleep, and having watched with admiration its marble composure, should then behold the eyes, those windows of the soul, at length open and at once spread the beams of intelligence over the whole countenance. By and by this streak of liquid light was succeeded by a roseate hue, suffusing itself over that side of the heaven like the blush of Aurora, but scarcely continuing long enough to be deliberately contemplated, before it passed into a saffron tinge, whence, among the ancients, the goddess was painted with a saffron vest, and her emblem among the eastern nations is to this day the saffron flower. While we were gazing in delight on this beautiful change, the god of day, the great Apollo himself, suddenly appeared in all the fulness of his orb, dazzling our sight with the insufferable brilliance of his rays. This opened up to our view the city of Grand Cairo, which till now had lain in deep shade. It appeared beneath Mount Makatty, suddenly breaking into distinct view with all its mosques, minarets, caravanseras, squares and gardens; while the sun threw a flood of glory on the enamelled roofs and slender spires, presenting one of the most picturesque objects on which the eye of a painter could desire to gaze. But, when we turned ourselves to the west, what a contrast did we behold! We had been looking on all the life and beauty and agricultural riches of the valley of the Nile, and in a moment we behold nothing but desolation. The Lybian sands stretched themselves interminably before us, without mountain, or hillock, or lake, or stream, or tree, or blade of grass, or tent, or camel, or human habitation. Meanwhile the pale and fading moon was dimly seen, receding, with the shades of night, over the desert, like some routed queen with her scattered army before the advance of her triumphant conqueror. In the green landscape on the other side, the river glittered like a current of silver flowing among emeralds; while not less than 500 or 600 boats, with their painted Latine sails, were seen gliding along its surface in the cheerful morning ray, 'like orient pearls at random strung.' These sails are triangular, and are made of cotton, which grows whiter and whiter as it is bleached by the sun; their snowy brilliancy being still more striking as relieved by the green banks of the river between which they were moving. The scene was impressive, at once beautiful and sublime. Our feet were resting on the oldest monument in the world, from which, as Bonaparte eloquently said in one of his general orders, 'forty centuries were looking down,' with us, upon the wide spread land below. All our toil was now most amply rewarded, nay so ravishing was the spectacle as to be, of itself and alone, well worth the fatigue of a long journey.

THE DESCENT.

After we had feasted our eyes, which seemed as if they could not be satisfied with gazing, the thought suddenly struck us,—just as if we had not been previously aware of the fact,—'now we must get down again.' Strange as it may seem, this consideration had never presented itself till now. All our thoughts, anxieties and efforts had been directed towards getting up. The risks or difficulties of the descent had never come into our minds; and when it did come, it brought with it a sudden and painful dejection of spirits. We went to the edge of the platform, and glancing our eyes downward, we recoiled as from a precipice. I do not remember that in any one of the many dangers I have passed through in the course of my travels, I was ever overtaken by such a thorough fright. The sensation produced by looking down from a great height is of itself most powerful and terrifying to many persons. Who has not felt the justice of those celebrated lines of Shakespeare, where he represents one as looking from the edge of Dover cliff!

'How fearful
And dizzy 'tis to cast one's eyes so low!
* * * * I'll look no more,
Lest my brain turn, and the deficient sight
Topple down headlong.'

The balcony of St. Paul's, London, is but 350 feet from the pavement below; and yet, for safety, it was deemed necessary to make the railing breast high, and many are still very reluctant to look over it. We were twice that height in the air, and not the frailest barrier surrounded the naked platform where we stood. And we had not only to *look* over the edge, but to go over. We now held a council to deliberate on the mode of descent; whether we should attempt it, like men, boldly facing outward, or crawl down in a more timid and ignoble style, going backward, as one descends a ladder. The bold, in such a state of hesitation, usually prevail over the timid and the prudent, and it was accordingly resolved that we should descend with faces looking outward; and so we did; but only for the first four or five steps. The operation proved too hazardous. Should the brain turn but for a moment, we might be precipitated at once down the whole flight, the effect of which must be certain death. We clung to the face of each step, shrinking back with dread at every new descent; until, at last, we were fain to turn our backs and creep down the rest of the way with our faces inward. It was a most tedious and fatiguing, as well as a hazardous process. In some cases the layers of stone were of such a height that those of the company who were low of stature could not, even when hanging by their hands, reach the next step with their feet; but after dangling on the edge, were forced to let themselves drop; and though their feet might be within two or three inches of the platform, it was nevertheless a very unpleasant thing to let go. Those who had descended before, of course lent their countenance and aid to their more diminutive companions; but with every sort of mutual assistance we could render each other, we found the descent ten times more arduous and exhausting than the ascent had proved.

EXAMINATION OF THE INTERIOR.

Having enjoyed the prospect from the top of the Pyramid, we next resolved to penetrate its interior. The great mass of the enormous structure consists of solid stone; but in its centre there is a sepulchral chamber, and a narrow passage leads to it from the side. For many centuries it was believed that no such apertures existed; as in order to secure the deposite within, the entrance had been carefully covered over and made to resemble the rest of the surface. The Arabs, however, became possessed with the persuasion that immense treasure was deposited somewhere within; and after expending months in a minute search, they at length forced the opening. Whether they discovered the expected treasure is now unknown. Certain it is, that no such riches are now there. The mouth of the passage is situated in the centre of one of the sides, whence it descends, at an angle of 45 degrees with the horizon, for the space of about 200 feet. Having followed the passage thus far, the first investigators found a large rock rolled across it, which entirely blocked up the way. This unexpected obstacle, however, they overcame by perforating the rock, when they came to an ascending passage of like dimensions with the former, which led them at length to the central chamber. This gloomy apartment is not over 20 feet square, its sides consisting of large blocks of rose-colored granite. In the middle was a sarcophagus of stone, of such dimensions as just to admit of its sliding down and up the narrow passage I have mentioned, and which seems to have been constructed expressly for that end.

Not being apprized by our guides of any difficulty in tracing this defile and arriving at the chamber, we commenced the descent feet foremost and lying flat on our backs with our arms by our sides, in which manner we were lowered down by a rope passed under our arms But having, in this posture, reached the angle where the passage turns upwards, we found it impossible to proceed, and had to be drawn out again. It is the skill of these fellows to remove the difficulties of travellers, and it is of course their policy first to increase them, that they may demand the larger fee for their services. They get you into as many straits as practicable, that you may pay them for getting you out. They accordingly drew us up; and having been thus taught by experience, we entered the passage once more, but head foremost, and having our arms extended forward, and a bell in our hand to ring as a signal. In this manner we were let down by ropes as before, and as we rang the bell in time they stopped so as to prevent our receiving any injury. Having reached the bottom, I groped about in the dark, but found the passage no wider than barely to permit me to pass with great difficulty, but not without tearing my garments and losing some little skin and flesh. I was at least half an hour in thus struggling through. I afterwards learned that about three months before, a similar difficulty, and even worse, happened to a portly German professor. Being of a very round and plump figure, the learned gentleman actually stuck fast, being unable to get either forward or backward, until he was thoroughly frightened, and began to conclude that he was like to share the dignity of the monarch who had the Pyramid for his tomb. At length, the effects of apprehension having possibly contributed to shrink his dimensions, the guides succeeded in pulling him heels foremost up again to day. Having passed these dangerous straits, I made shift to ascend into the chamber, where I saw the sacophagus, and beheld all the surrounding scene corresponding with the idea of a place of sepulture.

DESIGN OF THE PYRAMIDS.

The discovery of this cell settles the long disputed question as to the true design of the Pyramids. You are aware that it had been maintained by some writers, that these vast and costly structures were erected as astronomical observatories; while others, with as little probability, have conjectured that they were intended as granaries, to contain a reserve of food against a national famine. The diminutive size of the cell, the narrowness of the mode of access to it, the presence of a sacophagus, and the concealment of the whole for many centuries, all concur in demonstrating that the Pyramids were nothing but so many huge and costly sepulchres. To the mind of a Christian, it seems unworthy of a monarch, however rich or powerful, to expend such sums upon a tomb; but the subject assumes a very different aspect when we consider that the Egyptians held it as an article of religious belief, that after the revolution of a cycle of three thousand years' migration through the bodies of various animals, the soul returned again to the original body it had at first occupied; and that, provided that body was unmutilated, the spirit entered into its former habitation, and both, thus re-united, immediately entered paradise; but if, on the contrary, the body was destroyed or defaced, the soul, as well as any remnants of the body which might remain, shrank at once into annihilation. Hence it was, as we have already seen, that they took so much pains to embalm their dead. But where would be the use of thus preparing the body without a strong and durable sepulchre to ensure it from violation? Now, in Egypt, as in other countries, the splendor of sepulture was in accordance with the rank and wealth of the families of the deceased. The King was at the head of the state; and need we wonder that, believing with his countrymen, he should put forth his utmost strength to ensure to himself the bliss of paradise? Here we have a natural, a probable, and a sufficient reason to account for the erection of the Pyramids.

The Academy of Besancon has proposed a medal of the value of 300 fr. to the author of the best treatise on the utility of the observation of the Sabbath, considered with reference to its influence on public health, morality, and the mutual relations of families and citizens.

Without frugality none can be rich, and with it, very few would be poor.—*Johnson.*

FOR THE REGISTER AND OBSERVER.

AMERICAN PEACE SOCIETY.

I. Its Object.

'The Constitution of our Society restricts us to the single object of international war; and we endeavored years ago to guard the community against confounding the cause of peace with foreign topics. Our object is to prevent war; and we do not feel ourselves, as a Society required or permitted to agitate the much vexed question, whether civil government has a right in any case to take the life of its own subjects. This point we do not regard as coming within our province, but leave our members, on this, just as upon any other point in politics, morals or religion, to think as they please, without feeling as a Society any responsibility for their opinions.'

[*Ninth Rep. p.* 11.

'Our sole object is the *peace of* NATIONS; and we hold ourselves *responsible* for nothing beyond this single purpose. We seek only to prevent war; but war is not a quarrel between individuals, nor strife in families or churches; not a parent chastising his children, or a teacher his pupils; not a magistrate punishing a criminal legally sentenced to the prison or the gallows; not a government suppressing mobs or insurrections with the sword of civil authority, not an individual resisting unto death, a highway robber, or a midnight assassin. On such points the cause of peace, like that of temperance, leaves its friends to think as they please, without calling them to account, or holding itself accountable, for their opinions. With such topics we have nothing to do as promoters of peace between nations. Our whole object is the abolition of war; and war is *a conflict of* NATIONS *by force*. We are concerned only with contests in which the parties are nations, and the instrument of contention, force or violence unto death; but in the case of a parent and his children, of a teacher and his pupils, of a traveller and a highway robber, of government and a criminal, a mob, or a body of insurgents, is there a conflict by such an instrument between nations? No; it is an affair between individuals, or between government and its own subjects; relations with which the cause of peace, strictly understood, has nothing to do."—*Tenth Rep. p.* 7.

In one of our tracts we stereotyped the same views.

'All the social relations of mankind may be reduced to three classes;—the relation of individuals to one another; the relation of individuals to society, of citizens to government; and the relation of one society or government to another. The principles of peace are applicable to all these relations; but the cause of peace is concerned only with the *intercourse of governments*, and aims merely *to prevent war between nations*.'

Nor is such a restriction peculiar; for it forms the very basis of united action among the friends of temperance. The principles of that reform are applicable to all kinds of drink and food; but, in the cause of temperance, they are restricted to the use of alcoholic or intoxicating liquors. Its friends may, each for himself, extend its principles as far as they please; but the cause itself does not meddle with tea, or coffee, tobacco, or opium, or animal food. It may be said, for it has been, that its principles, if carried out, would lead to the utter exclusion of such articles, but, for such a conclusion, whether right or wrong, the friends of temperance do not, in their associated capacity, make themselves responsible. They go merely for the prevention of drunkenness; and, however extensive or important may be the legitimate application of their principles, their cause is concerned with applying them solely to the use of such drinks as will intoxicate.

It is thus with the cause of peace. However extensively applicable its principles may be, we aim, as a society of peacemakers, at the application of them only to the conduct of one nation towards another, and shall accomplish our whole object by persuading them to regulate their intercourse on the pacific principles of the gospel. If it be said that wars can never cease so long as capital punishments disgrace the statue books of Christendom, and strife continues among individuals, families, and churches, we reply that tea, and coffee, and tobacco, and theatres, and gaming-houses, are all so many incentives to intemperance, yet no one deems it any part of the temperance cause to meddle with such things.

This singleness of aim excludes a variety of objects which have sometimes been attributed to the cause of peace. If our only province is the intercourse of nations, and our sole object the prevention of international wars, then we have as friends of peace, nothing to do with capital punishments, or the right of personal self-defence, or the question of discarding all physical force from the government of states schools, and families. We go merely against war; and war is a 'contest by force between nations.' It is not only conflict unto death, but conflict between governments alone; and neither a parent or teacher chastising his child or his pupil, nor a father defending his family against the midnight assassin, nor a traveller resisting the highway robber, nor a ruler inflicting the penalties of law upon a criminal, can properly be called war, both because in most of these cases there is really no conflict, and because the parties in them all are either individuals, or government and individuals, not nations alone. The cause of peace is not encumbered with such cases, but confines itself to the single object of abolishing the custom of international war.

II. Its Principles.

There is some diversity of views among our own members; but such diversity we cheerfully tolerate, and discard the Procrustean maxim of forcing everybody into exact coincidence with ourselves on all points. We apply no tests, and demand no pledging, but insist merely on co-operation in the use of appropriate and indispensable means for the accomplishment of our object. In one of our tracts we say, 'if perfect identity of views were necessary to concert of action, there could be no such concert in any cause. Such identity does not exist in the cause of temperance or anti-slavery. of Bibles, tracts, or education, in any enterprise of benevolence or reform. There is all the similarity of views requisite to union of efforts; and it would be easy to find among the friends of peace, a platform of common principles sufficiently broad for them all to stand upon, and work together in consistent, harmonious, effective co-operation.

1. We all regard war as a mass of evils; as one of the worst scourges, if not the very worst that ever smote our world; as extremely pernicious in all its appropriate influences on the temporal and the spiritual interests of mankind. —2. We hold war to be morally wrong; wrong in its origin, in its principles, in its motives, in its means, and all its legitimate results, as a crying offence against God, and the chief sin of all ages and climes. The whole war-system we regard as a tissue of folly, guilt, and mischief.—3. We all think war impossible without deep criminality on one side, if not on both, and sure in its progress to involve both parties in a series of the worst crimes; for every war, however begun, is prosecuted on each side with essentially the same feelings, and by the very same deeds.—4. We agree in our views concerning the moral character of nearly all the wars that have ever occurred. We unite in condemning every war of pride or jealousy, of avarice or ambition, of revenge, prevention, or redress; and few, if any other wars can be found on the pages of secular history.—5. Even wars called defensive, not a few of us regard as in all cases contrary to the gospel, and none of us allow them except as a last resort for the preservation of life; for, if any other expedient, any amount of injury short of our own destruction, will suffice, the lowest views of peace would not justify a resort to the sword.—6. We think, also, that nations ought, like individuals, to regulate their intercourse by the gospel; and we have only to ascertain and apply its principles.—7. Such an application of the gospel to international intercourse constitutes the sum of all the means we would employ in the cause of peace.—8. We believe, too, that war can be banished entirely from Christian nations; but we think specific means indispensable for the purpose, and the use of them incumbent on all the inhabitants of Christendom, especially on the professed disciples of the Prince of Peace.

We differ, then, only on a single point of this great cause—the moral character of wars strictly defensive. Even this difference is mainly theoretical; for we unite in condemning most of the wars *called* defensive, and can find very few that any friend of peace would attempt to justify. We may disagree concerning the strict inviolability of human life, on the subject of capital punishments, respecting the right of the magistrate to use the sword in suppressing mobs and insurrections; but these points form no part of our cause, and is no more responsible for the views of its friends concerning them, than the cause of temperance is for the religious or political creed of its supporters. We are concerned solely with the intercourse of one government with another; and these questions belong not to the cause of peace, but to the internal operations of government, to its treatment of its own subjects.'

III. Its Measures.

Our measures are very simple, and quite free from objection. 'Christendom is our only field. Our efforts are restricted to countries blest with the light of revelation, and our hopes will be fully realized, when wars shall cease wherever Christianity prevails.

All our means for the accomplishment of this object are included in a right application of the gospel to the intercourse of nations. But communities are composed of individuals; and the pacific influences of the gospel must be brought to bear first upon individuals, in rectifying their views on this subject, and in forming such a public sentiment as shall discard the war-system, and introduce pacific expedients for the adjustment of all international disputes. Public opinion is the grand instrument; it does more to control Christendom than all her bayonets; and, could it through the civilized world be arrayed against this custom as it is now in New England against the kindred practice of duelling, rulers would soon find means enough to settle their differences without the sword.

We would take the best measures thus to change the war-sentiments of mankind; but we decline, for many reasons, the use of tests and pledges for this purpose. 1. The pulpit we would place in the van of our auxiliaries; for it is in the power of ministers alone to revolutionize on this subject the views of all Christendom. To this duty we urge them to the strongest motives; for the living voice is needed to awaken inquiry, and prepare the way for all our other instrumentalities.—2. The press, an engine of vast moral power, we would set and keep at work until, through books and pamphlets, and tracts, and newspapers, and every class of periodicals, it shall speak in the ear of all reading communities on this subject. 3. We would especially enlist churches of every name. We regard them as societies appointed by God himself for the universal spread of peace; and they should all examine this subject till their views are settled, and then let the world know what they think concerning the incompatibility of war with their religion. They should also train up all under their care in the principles of peace, pray much for its universal prevalence, and show forth before the whole world the light of their own consistent example. Let them do only these things, and war would soon cease from Christendom forever.—4. We would also solicit the aid of pious parents, of teachers, in Sabbath schools, and instructors in all Christian seminaries of learning. Here are the chief nurseries of peace; and in these must one day be trained up a generation of peace-makers as shall spontaneously keep the peace of the world.—5. Still more do we rely on women. They mould the character of the young; and, if they will infuse the principles of peace into every mind under their care, wars must of necessity cease with the very next generation.—6. The formation of peace societies we do not urge; but wherever is found a degree of intelligence and interest sufficient to sustain them well, we would encourage a simple organization.

We insist on the *necessity of means* God accomplishes no ends without them; and the means of his own appointment are just as necessary for the spread of peace as for the conversion of the world. Only such means we aim to use; and we would fain keep at work in this cause a system of operations very like those in the temperance reform. Agents, and tracts and periodicals, and other instrumentalities, must be employed on a large scale, and these will require, not so much money as the leading enterprises of Christian benevolence, but far more than most persons suppose. It would cost some $5,000 to put a single tract, at one cent apiece, in every family of New England alone, and about $30,000 for the whole country, besides a still larger sum to sustain such other instrumentalities as the cause demands. These funds must come, if at all, from the professed friends of peace; and the Christian community ought to form plans and habits of regularly contributing to this cause, as to kindred enterprises of benevolence and reform.'

These extracts from our standard publications will enable the community to judge for themselves of the American Peace Society. The field it covers, *must* be occupied by some body; and it lies with the Christian public to say, whether it shall be occupied by an organization like ours, or be left to pass into the hands of men who will turn it from its simple design, and make it a crusade against all human governments, including the Christian church and ministry. Now is the time for them to decide the question by rallying in support of the cause under the banners of a national society which has for years been steadily earning more and more of public favor and patronage.

GEO. C. BECKWITH, *Cor. Sec. A. P. S.*

Boston, Oct. 24, 1838.

All religious papers are requested, as a special favor to insert the above.

To the Editor of the Christian Register.

Sir—My heart has been truly gladdened today by the perusal in the Register, of the account of the establishment of a Ministry at Large, in Portsmouth N H. That six Societies, of different denominations, should unite in selecting and maintaining one individual to act as Minister at Large in visiting and counselling those not connected with any other religious society, and who, without this ministry, would receive no moral instruction, is truly cheering. I am rejoiced that the bigoted notion, that there can be no salvation out of our own particular church, is fast giving way to the more liberal and consoling sentiment that all who sincerely love the Lord Jesus Christ and follow His example in life and conversation will be finally accepted by our Father in Heaven. I pray that the example of Portsmouth may be followed by all the large towns throughout the country. In these times of agitation and excitement such an exhibition of christian philanthropy as the one before as is worthy of all commendation. J. C.

Nov. 8.

THE INEXORABLE CREDITOR.

The following affecting narrative is found among the notes of a volume of American poetry, published in Philadelbhia, by Mr. Woodworth:

"Some years since, a young man by the name of Brown, was cast into the prison of this city for debt. His manners were very interesting. His fine dark eyes beamed so much intelligence, his lively countenance expressedso much ingenuousness, that I was induced, contrary to my usual rule, to seek his acquaintance. Companions in misery, we soon became attached to each other.

"Brown was informed that one of his creditors would not consent to his discharge; and he had abused him very much (as is usual in such cases,) and made a solemn oath to keep him in jail 'till he rotted." I watched Brown's countenance when he received this information; and whether it was fancy or not, I cannot say, but I thought I saw the cheering spirit of hope in that moment desert him for ever.

"Nothing gave Brown pleasure but the daily visit of his amiable wife. By the help of a kind relation, she was enabled to give him some times soup and fruit; and every day clear or stormy, she visited the prison, to cheer the drooping spirit of her husband. She was uncommonly pretty. She seemed an angel, administering consolation to a man about to converse with angels.

'One day, the hour of one o'clock passed, and she came not. Brown was uneasy. Two three and four passed, and she did not appear. Brown was distracted. A messenger arrived: Mrs.B. was very dangerously ill, and supposed to be dying in a convulsive fit. As soon as Brown received this information, he darted to the door with the rapidity of lightning. The inner door was open; and the jailer, who had just let some one in, was closing it, as Brown passed violently through it. The jailer knocked him down with a massy iron key which he held in his hand; and Brown was carried back, lifeless, and covered with blood, to his cell.

'Mrs. Brown died; and her husband was even denied the sad privilege of closing her eyes. He lingered for some time; till at last he called me, one day, and gazed on me, while a faint smile played upon his lips, he said, he believed death was more kind than his creditors. After a few convulsive struggles, he expired.

'Legislators and sages of America, permit me to ask you how much benefit has that creditor derived from the imprisonment and consequent death of an amiable man, in the bloom of youth, who, without this cruelty, might have flourished, even now, an ornament and a glory to the nation?'

THE LIGHT OF GOD'S FACE.

The text goes on thus: 'The Lord make his face shine upon thee, and be gracious to thee.' You all know the difference of feeling between a sunshiny and a cloudy day. The real heat may be the same; nay the cloudy may be warmer than the sunshiny; for we often have bright sunshine in the clear frosty days of winter, and heavy clouds in the middle of summer. But though the real heat may be the same on both days,—though the thermometer, as it is called, or the glass which measures heat, may tell us that the cloudy day is the warmer of the two,—yet to our feelings it may be quite the contrary. There is something so enlivening in the sun, that I have often known persons come in from a walk on a bright winter's day, and speak of it as very pleasant; while the same persons, on a damp cloudy evening in July, would be the first to shiver, and to wish for a fire. Now the difference which it makes to a man's body, whether the sun is shining upon him, the same difference does it make to his soul, whether God's face is shining on him or no. Let God's face shine on the soul, it walks in the brightest sunshine: let God veil his face, and cloud it over, the soul feels chilled and is discomforted. Thus it is written: 'Thou didst hide thy face, and I was troubled.' (Ps. xxx. 7.)

Think not, my brethren, that this is a small blessing. I said, that we often feel the cold on a sunshiny day in winter less than on a cloudy day in summer. Now is not something answering to this often met with in the world? Do we not see many a man disquieted and ill at ease in the midst of riches and luxuries; while his poor neighbor, who lives in some sorry hovel, may look always cheerful and contented? What is the difference owing to? Not to the health and strength of the poor man: for he may be old, and often a sufferer from cold and wet; and he cannot afford to buy himself the little comforts suited to his years and infirmities. The rich, on the other hand, may still be young; his disease, if it can be called one, is more of the mind than of the body: he can consult the best physicians—he can travel from place to place in search of pleasure: he is not forced to deny himself any one earthly thing that may tend to his ease and enjoyment. Yet with all this, in spite of his youth and riches, in spite of his having no outward ailment, and possessing every comfort and luxury that heart could wish for, he may be always growling and grumbling; while the dweller in the old hovel with the pinching frost of poverty and age, and sometimes sickness to boot, sharp upon him, may be ever making the best of his condition, and finding out something in it to thank God for. This is no mere dream of what might be. Those who see much of the rich and of the poor, may find instances of discontented rich men, and contented poor men in every part of the land. What then is this difference owing to? To what cause must we trace the gloomy spirit of the one, who has every worldly good to satisfy him, and the blithe-hearted contentedness of the other whose lot in the world's eyes is so hard and wretched? The cause is simply this, that the poor man I have been speaking of—for what I have said is true only of such,—has led a Christian life, or at least has turned to God in earnest, and repented of his sins betimes: and so God has allowed his face to shine upon him and to cheer him: while his rich neighbor has been led astray by the deceitfulness of riches, and has been so taken up with his pleasures, or with the cares which riches brings with it, that he could not spare time to think about God. He has turned his face from God, therefore God has turned away his face from him, and left him in clouds and heaviness. O, my brethren, that you might but know and feel the joy and gladness which the light of God's face can shed on the soul of the Christian! Wherever it shines, it cheers and warms, and even gilds and beautifies the lowliest and meanest lot. Where it is wanting, earthly wealth and grandeur can no more make amends for it, than the blaze of lamps and the glare of torches could have made amends for the absence of the sun during those three days of Egyptian darkness, when the people, who had disobeyed the voice of the Lord, were plagued with that thick darkness, which, Moses tells us, 'could be felt.'—*Hare's Sermon.*

FOR THE REGISTER AND OBSERVER.

THOUGHTS ON TOLERATION.

In these times there is a great cry made about Toleration. Men seem to fancy there is no intolerance in the 19th century,' a very luminous period no doubt. It is fashionable to censure Coleridge, because he said he 'would only tolerate another man's *intolerance*.' But this censure sometimes ungraciously comes out of mouths which tolerate nothing that they do not utter themselves. The great principle of toleration is a very plain one. '*Use others as you wish to be used.*' Now if a man never utters a word in all his life, he may proscribe any other man, for uttering any thing, and yet, perhaps, remain consistent with his principle. But so soon as he utters a word against another for expressing his opinion, he is untrue to his principle. Now the most intolerant men in these times,—those whose cry of Heresy, Blasphemy and the like, is the loudest, and who hunger and thirst the most rabidly after the blood of men who differ from the opinions of the mass,—are usually men, who have themselves been guilty of s[illegible] and [illegible] influ[illegible] dog[illegible] well k[illegible] criminal escape[illegible] cause only *innocent* persons were directed to inflict the penalty of the Law.

Men are usually willing to tolerate the *folly* of another, or his *nonsense*, but not his *wisdom* and *good-sense*. A merry-andrew may say the foolishest fancies conceivable, and no Rabbi will utter his anathema. But the moment that any 'strange thing,' which looks like a sober and important Truth is brought to our ears, if it does not square with the preconceived notions of the mass, or its guides,—if it is such a notion as will not lie in their categories and pigeon holes,—they cry, 'These fellows are turning the world up side down. They are Heretics, Blasphemers; Away with such fellows.' Now we have a whim that *good sense* ought to be tolerated as well as *nonsense*, and fancy the community would suffer very little by being permitted to look on both sides of a question and hear arguments on both sides. In a legal prosecution, if the state's-attorney when his own remarks had been made, and his own arguments listened to, should make a great outcry because the cause for the prisoner proceeded to bring forward evidence, and make statements, and construct arguments, we should think unfavorably of his cause and his character. Still further, if he contented himself with repeating the statements of his opponent and said 'This is false. That is profane. The man is a great liar, and villain,' he would not, perhaps, prejudice, either the judge or the jury in his favor. This sort of treatment of opponents then is equally impolitic and unjust.

Intolerance always presupposes two things. 1. The infallibility of the intolerant man, at least so far as the question at issue is concerned. A very modest supposition truly. 2. A conviction that the community can not distinguish between truth and falsehood; or, when both are presented, will probably embrace the latter. If a man does not entertain this opinion, he will feel little alarm when spiritual untruths (to use the term) are let loose upon the world. He will have some little faith in man as he is; and will not dream that he is more ready to receive error than truth. Were a man to come among us and teach, that the sun was the cause of darkness and coldnesss, instead of light and heat, no natural philosopher would take down his two handed sword, or shout the battle cry of 'Scoffer,' 'Blasphemer,' 'The Church in danger,' 'The wolf is here.' Such opinions would be left to find their own level. Why? The philosopher knows that a Lie can never put down the Truth. There is a distinguished physiologist lecturing in our city. What if he should commence a lecture with the most furious denunciation, against the bran-bread Rabbi; calling him all the hard names, the language would afford? No man would think more highly of the lecturer or of the particular opinions he taught, but meanly of both. The Rabbi aforesaid, utters his doctrine, and denounces beef and mutton. Why do not the guardians of the public peace publish flaming invectives against him? They have confidence in the public *taste* and never fear that men will take to pulse and bran-bread, while better aliment can be found. But the intolerant men always profess fear lest the community should prefer spiritual chaff to real wheat. So they have confidence, entire confidence, in the rectitude of men's palates, but not in their power of discriminating between True and False.

A great and good man once said, 'a Hobbist is the only consistent Persecutor; for he alone considers himself bound by whatever conscience he has remaining, to conform to the religion of the sovereign [the mass.] He claims from others, no more than he is ready to yeild to any master; while the religionist who persecutes a member of another communion, exacts the sacrifice of conscience and sincerity, though professing, that rather than make it himself, he is prepared to die.' ***

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 10, 1838.

THE INDIANS.

If we had always felt a deep sympathy with this unfortunate and interesting branch of the human family, this sentiment has been vastly augmented by listening to the curious and valuable Lectures of Mr Catlin. This gentleman, who has lived amongst them for several years, studied them, and thrown open his heart in all sincerity to love them, presents them before you with so much truth and liveliness of description, that you can enter at once into their characters, and feelings—can behold them as he saw many of the distant tribes, in their natural state, before they have been degraded and sophisticated by intercourse with the Whites, honest, free, high-minded, and possessing many qualities that command admiration. He is the right man to preserve, as he is doing, for posterity, sketches of the Indian character and customs. His genius fits him for the work, and he has by patience, perseverance and great expense abundantly supplied himself with the requisite materials.

The Museum of Indian Curiosities by which Mr Catlin illustrates his Lectures is a most rare and precious treasure. It is a great pity that it has not been purchased at whatever price, by the government of the United States. He is about to transport it to Europe; and there is no hazard is prophesying that if it once leaves our shores, not an article of which it is composed will ever find its way back again. The magnificent and beautiful varieties of Indian costume fill every beholder with surprise and admiration. Nothing in the wardrobes of the princes of the old world can excel, to say the least, Mr Catlin's choisest specimens of the habiliments and personal decorations of the Cheifs, &c, of some of the tribes—such for instance as the Crows, Mandans, and Sioux. We could have formed no conception of the splendor, gracefulness and even classical elegance which are conspicuous in some of their robes, head-dresses and other ornaments.

Upon the whole, we have never attended a more interesting and satisfactory course of Lectures, than that which Mr C. is just now repeating, for the last time in this country.

For the honor of human nature we have rejoiced to the very bottom of the heart, to hear his enthusiastic testimony to the nobleness, generosity and integrity displayed by many of the remote tribes which he has visited.

It is refreshing and encouraging, to perceive such bright spots in the dark and melancholy history of the Heathen world. It is an exciting and ennobling conviction that there are multitudes who, being without the revealed word, are true to the law written upon the heart, and are objects of love as well as of pity to the Great Spirit who is the God and Father of all, and no respecter of persons.

SCHOOLS AND PENETENTIARIES.

There is much wisdom in the following extract from Cousin's work on the state of education in Holland, translated by S. Horner, London, 1838.

I was surprised to learn, that this central prison for boys, the only one in all Holland, did not then contain more than from sixty to eighty prisoners; so that, adding seventy, who were expected from a depot at Leyden, they were, at most, only 140, out of a population of 2,500,000! To find a solution of this phenomenon, I had every where met with. The charges upon the town for the support of the schools produce then this result, that there are fewer offences and fewer crimes; and consequently less to pay for police, and for the prevention and punishment of crime. In Rotterdam, a commercial town, of nearly 100 000 inhabitants filled with merchandize, and where the number of canals and bridges afford great facilities to depredators, robberies are rare and burglaries, accompanied by acts of violence, so much so, that the gentleman who accompanied us, assured me, that it would be very difficult for them to mention any. It is with grief that I contemplate the mistaken zeal, the illogical reasoning of certain philanthropists, and even of certain governments, who bestow so much pains upon prisons, and neglect schools: they allow crime to spring up, and vicious habits to take root, by the utter neglect of all moral training, and of all education in children; and when crime is grown and is strong, and full of life, they attempt to cope with it; they try to subdue it by the terror of punishment, or to mitigate it, in some degree, by gentleness and kindness. After having exhausted all their resources, both of thought and of money, they are astonished to find that their efforts are vain; and why? because all they do, is in direct opposition to common sense. To correct is very important, but to prevent is far more so. The seeds of morality and piety must be early sown in the heart of the child, in order that they may be found again, and be made to shoot forth in the breast of the man, whom adverse circumstances may have brought under the avenging hand of the law. To educate the people, is the necessary foundation of all good prison discipline. It is not the purpose of a penitentiary to change monsters into men; but to revive in the breasts of those who have gone astray, the principles which were taught and inculcated to them in their youth and which they acknowledged and carried into practice in former days, in the schools of their infancy, before passion, and wretchedness, and bad example, and the evil chances of life had hurried them away from the paths of rectitude. To correct, we must excite remorse, and awaken the voice of conscience; but how can we recall a sound that had never been taught? It to demonstrate, presupposes principles already agreed upon, if we are to correct, we must also presuppose an admitted rule; some feeling of obligation and of duty; a knowledge of good and evil; which though forgotten, has not been rooted out; some pre-existent virtuous habits, which are to be brought back by judicious treatment, and be made to triumph over those more recently acquired, which had shut out the earlier and better feelings. I approve of, nay I bless with my whole heart, every kind of penitentiary; but I consider that they must forever remain almost fruitless, unless their power to reclaim is made to rest upon that of schools for the people universally established; attendance upon which is obligatory, and where instruction is considered as only one of the means of education.

FROM OUR ODD DRAWER.

A Vision of Man's Immortal Destiny.

I stood on the hill in the centre of our beautiful Common. The Nation was celebrating the Jubilee of its Independence. A flood of sunlight bathed hill, tree, and spire, and a thousand glittering panes and roofs, and all the smiling landscape in one sheen of glory. A bold Æronaut was preparing to display his beautiful and hazardous experiment of the triumphs of science and the hardihood of man. The whole city was moved to behold the spectacle; and from all the suburban villages, the young and the curious had collected upon the hills, in the Mall and on the house tops, to feed their passion for excitement and novelty and swell the uncounted throng.

There were some perhaps, whose attention was absorbed by the curious processes that were going on within the rude enclosure, where the graceful and restless orb was preparing for its aerial journey; and others, who waited with ill concealed impatience for the concerted signal of its swift and silent ascent. But, to many of us, there was another vision displayed at that hour, more exciting and impressive than all the wonderful experiments of art can supply, that enchained the delighted eye and begat in the soul sublime emotions which can never be effaced.

It was that multitudinous mass of intelligent, affectionate, accountable humanity, which crowned the hills and spread over the plain. There was innocent Infancy, itself seeming but lightly restrained by earthly ties from making suddenly its own ascension to some safer sphere; and Childhood, enlivening the throng by its incessant gambols, and making the clear air resound with its shrill, extatic cries—and Youth, with its clear brow and rich bloom, and hopeful heart panting for the race of *life*; and Maturity, with its many thoughts and cares and chastened expectation; and Age, with its venerable form and large experience of life, leaning, where most favored, upon some *living* staff. There were thousands of Fathers and Mothers, and tens of thousands of Sons and Daughters and Brothers and Sisters and Friends—in every breast of all that living multitude a loving heart, a soul of vast desire, an intense interest in the solution of the great problem of human life—in each and all, another *me!*

It was a sublime, a thrilling spectacle—that waving sea of human heads; that dense and variegated concourse of all ranks and conditions and ages of men—and, feeling myself to be one of this majestic brotherhood; having a part in the common lot and destiny; a unit of this multitude of seeking minds and loving *hearts*, I saw that I was strong indeed and great; crowned by the Creator with glory and honor; bound on an immortal journey; having my place in a procession that no man can number; locked, and held above destruction in the embraces of my race; and, as one of *His* vast family, safely folded in the bosom of a beneficent God.

Then I realized as I never realized before, the untold value, and glorious prerogative of the human race.

The sun itself, for a season, lost its grandeur, the Heavens their majesty, the landscape its loveliness, and I saw all outward nature paying homage to him who was made a little lower than the angels. Then I felt that there is an instinct of vitality in the human race too mighty for the grave to confine—that if there is *annihilation* anywhere it is not for these. The stars may crumble; the elements melt with fervent heat; the Heavens wax old and pass away, but the great family of man, in whom the immortal longing abideth, shall never be swallowed up of darkness, nor even one of its little ones be lost.

AMERICAN HISTORY.

It has often been remarked of Americans, that they are to an inexcusable extent ignorant in regard to the history of their own country. One reason, doubtless, of the fact, is, that we have till recently wanted well written histories; and another, that we have had too much to do in the present and too much at stake in the future, to allow large leisure for reflection and a diligent survey of the past.

Indeed, we are but just now old enough as a people, to begin to have a national history and to read it with thrilling interest. We hardly yet feel the true value of those great men, the founders of our government, or sufficiently estimate those scenes where they poured out their blood for the cause of freedom and of God. With every coming year those characters and those spots will be invested with deeper and deeper interest and reverence in the hearts of posterity, and the names of Washington and Franklin, and the sight of Bunker's hill, will stir the souls of our children to a degree that is hardly conceivable in this age.

This expectation constitutes the principal ground of our confidence in the security of our free institutions. Our history, teeming as it does with inspiration to noble deeds, shining with the glory of illustrious names, attesting the unconquerable force of the great principles of liberty and justice when heartily embraced by good and true men, is yet to be studied with intense curiosity and interest, both at home and abroad; and will tend no less to inspire the Old World with new life, than to establish and reinvigorate the republic whose high birth and grand career it records.

There can be no real cause of apprehension for our country's future, if the souls of our children are fed, as they ought to be, with the examples of the wise and patriotic founders of our Institutions. And it is matter of joy that

this age has furnished us with a Biographer and Annalist whose works entitle him to the proud appellation of the American Plutarch. Posterity will appreciate his labors.

With these impressions, we perceived with sincere pleasure the announcement that the Society for the Diffusion of Useful Knowledge had engaged Mr Sparks to deliver twelve lectures on the American Revolution, and are glad to find that the Lecture room has been crowded with a highly respectable and interested audience.

His course of Lectures will be extensively useful to the community; and we hope they will be followed up from year to year by others on the men and incidents &c. of revolutionary times.

ILLINOIS AND THE WEST.

A small volume bearing the above title has been sent to us by Weeks, Jordan & Co. It gives much valuable information in regard to the Western country, and is written in a lively manner. It is accompanied by a map.

The following article from a late number of the Kennebunk Gazette has been sent to us for insertion in the Register. The sentiments expressed by the Editor of the Gazette and by the Parishioners of Mr Wells, are highly complimentary to the latter gentleman, and must be gratifying to his numerous friends.

The following correspondence has been handed us for publication. We cannot, in justice to our own feelings, forbear accompanying it with an expression of deep regret, that circumstances beyond human control have rendered necessary the separation therein asked for and granted. We presume we run no risk in saying, that it is a source of heart-felt regret to every member of the Society with which Mr Wells has been so long and so happily connected. He will carry with him the kind regards and best wishes, not only of those who have enjoyed his parochial labors, but of all among us, of every denomination, who have witnessed his active efforts in behalf of the intellectual, moral and religious welfare of his fellow men—his faithful labors in the cause of Him whose doctrines he has so clearly explained, so eloquently advocated and so earnestly enforced.—We sincerely hope that, in a more congenial climate, his health will be fully re-established, so that he may be enabled long to preach the Gospel 'in its simplicity,' and to employ his talents and powers in the promotion of the good work which is so dear to him.—*Kennebunk Gaz.*

At a meeting of the members of the first Parish in Kennebunk, October 15th, 1838,

The following communication was made by the Rev. George W. Wells:—

To the Members of the First Parish in Kennebunk.

Brethren and Friends:—It is known to you that for some time past the state of my health has been such as to prevent me from paying a proper attention to my dutics as your pastor, and to compel me, at times, to suspend my labors among you. The advice of physicians, as well as my own experience, have satisfied me that I might have a better prospect of regaining and preserving my health by removal into the interior. Under these circumstances I have, after much deliberation, concluded to ask of you a dismission from the office which I now hold as your pastor and religious teacher. I would, therefore, request that the dissolution of my pastoral relation to you may take effect on the twenty-first day of October. It is with very great reluctance that I make this request: a reluctance which has been very much increased by the uniform regard and kindness with which you have ever treated me. But I do it, in the hope that your interests will be better served by one who can bring to his work the vigor of health and strength, and that, by a removal, my own health may be so improved, that I may be enabled to labor more effectually in the cause of Christ.

I feel deeply grateful, my friends, for the kindness you have ever showed to me, and for the confidence you have reposed in me. A connection of so many years standing, with which are associated so many recollections of duty, trial and enjoyment, cannot be dissolved, on my part at least, without very painful feelings. My heart will still be with you. I can never forget your kindness, nor can I cease to desire your temporal and eternal welfare. My prayer is, that our Heavenly Father may, in his providence, soon provide for you another pastor, whom you may find worthy of your confidence and faithful to your highest interests.

Your friend and pastor,
GEO. W. WELLS.

Oct. 5th, 1838.

Whereupon it voted to comply with his request, and a committee was appointed to wait on Mr. Wells, which committee returned the following answer:—

Rev. George W. Wells:

We, the Committee, selected from the Fathers of your Parish, for the express purpose of communicating to you, in the most respectful manner, the doings of this Society, at the meeting called to take into consideration your letter of the 5th instant, asking a dismission from your parochial duties, as our Minister. The painful reasons you have assigned, convince us of the necessity of a separation for the preservation of your valuable life and restoration of your health. We therefore, your affectionate Parishioners, have unanimously voted to comply with your request, and thereby absolve you from the connection so inexpressibly dear to the whole Parish.—We reciprocate, from our hearts, the kind sentiments contained in your respectful communication, and thank you for all your faithful services, and rejoice with you in the success of your labors among us. The necessity of this painful separation is a source of great grief and disappointment, which will long continue to afflict us. Wherever you go you will carry with you the prayers and best wishes of all your Church and Congregation. May you be located in some part of your Master's vineyard, where you can enjoy health of body and 'the peace of God which passes all understanding:' there may you continue to exercise those elevated talents which God has given you, to His praise and glory and the good of souls, till you shall at a good old age, see your work done and well done: then, like a shock of corn fully ripe in its season, be called to the abode of the Apostles and Prophets that are gone before you, to receive the plaudit of our common Lord and Master,' well done good and faithful servant, enter thou into the joy of thy Lord.'

In the name of this Perish, Dear sir, we say —Farewell!

Samuel Emerson, Daniel Sewall, Joseph Hatch, } Committee of the First Parish.

NEW PUBLICATIONS.

The Child's Gem.

This is really a beautiful little book; and, if we do not much mistake the taste of children, would be a highly welcome present for one of the New England Holidays.

Sketches of Natural History. By Mary Howitt.

The name of the author is a sufficient guaranty of the good sense and taste with which this small volume has been prepared. It is in poetry, written with great ease and sprightliness, and is no less instructive than agreeable.

Peter Parley's Christmas Tales.

A very neat and interesting book for children. It is embellished with several engravings. 'It tells of the customs of England, both ancient and modern, which belong to Christmas. Many of them, you will see, resemble ours, though the occasion has been and still is noticed there, much more than here. Whatever Christmas customs we have, are derived from England. You will find in the volume many amusing tales, and the work will answer as a kind of history, to show how our English ancestors used to live in days gone by.

The above books are for sale by Weeks, Jordan & Co.

ECCLESIASTICAL INTELLIGENCE ETC.

Foreign Missions of various Protestant Churches and Societies.—Under the direction of Protestant Missionary Boards and Churches, there are at present employed in the great Mission field of the world seven hundred and ninety seven Missionaries, and two hundred and twenty two Assistant Missionaries. Of the former, there are in West Africa, 24; South Africa, 94; the regions adjacent to the inland seas 49; China, Burmah, or India beyond the Ganges, 45; India within the Ganges, 165; Ceylon, 28; Indian Archipelago, Australasia, and Polynesia, 81; West Indies 203; North American Indians, Greenland, and Labrador, 108. The returns of communicants and scholars are very defective but give 98,720 of the former, and 96,168 of the latter.

The number of Missionaries (not including assistants) in connection with, and under the direction of Episcopal Churches, are:—United [Episcopal] Brethren, one hundred and six; English Church Missionary Society, seventy three; Board of Missions of the Protestant Episcopal Church in the United States, ten.—Of non-episcopal societies, as follows:—London Missionary Society, one hundred and ten: Wesleyan Missionary Society, one hundred and seventy: Baptist Missionary Society, England, thirty four; American Board of Commissioners, one hundred and twenty six: Baptist Board of Missions, forty; Methodist Missionary Society, thirty; Presbyterian Board of Foreign Missions, ten.

—

Missions of the American Board of Commissioners for Foreign Missions.—The number of missions under the care of this Board, including some in each of the four quarters of the globe, and among the islands of the sea, is twenty six, embracing eighty five stations, at which are laboring one hundred and twenty six Missionaries, nine of whom are physicians,—eleven physicians not preachers, twenty five teachers, ten printers and book-binders, eight other male, and one hundred seventy eight female Assistant Missionaries; in all three hundred and fifty eight missionary laborers sent from this country; who, with seven native preachers and one hundred and eight other native helpers, make the whole number of persons laboring at the several missions under the patronage of this Board, and depending upon its treasury for support, four hundred and seventy three. Of these seven preachers, one male and ten female assistant;—in all eigteen, have been sent forth during the year which closed on the 12th September.

Through the instrumentality of the missionaries, forty nine churches have been gathered among the heathen, embracing two thousand five hundred and sixty two members. Seven seminaries have been established by the Missionaries, and are sustained at the expense of the Board for the education of native preachers and other assistants, in which are three hundred and thirty six pupils. There are also eight other boarding schools, embracing three hundred and four pupils; besides one hundred and fifty four free schools, in which six thousand one hundred and forty children and youth are receiving a Christian education. Under the care of the missions are thirteen printing establishments, with three type foundries, and twenty four presses. The amount of printing executed at these presses during the past year, including school books, portions of Scripture, religious tracts, etc., amounted to six hundred and sixty five thousand eight hundred and sixty two copies, and twenty five millions eight hundred and eighty thousand four hundred and four pages.

The receipts of this Board during the year have been $236,170,98: which while they are less than those of the previous year by $15,905 37, exceed those of any other year since the organization of the Board by $59,938 83; and exceed the disbursements for the year by $5,528 18; diminishing the debt of the Board by the same amount, and leaving it on the first of August, $35,851 35.—*Gambier Obs*

—

The venerable Bishop of Illinois has established Episcopal College near the flourishing town of Ottawa in his Diocese. We understand that it is about to commence under highly favorable auspices.—*Ib.*

—

A public discussion has lately taken place in Dublin, which must have thrown the religious mind of Ireland into a state of strong excitement. The subjects of debate were the points in dispute between the two Churches of England and Rome:—the champion of the Protestants was the Rev. T. D. Gregg, a young clergyman; that of the Romanists the Rev. T. Maguire, a controversialist of established reputation. The former chose the Rev. E. Nangle, a clergyman of the Establishment, as his chairman; the latter nominated the Rev. Justin Macnamara, a Roman Catholic priest; and under their joint presidency the discussion was conducted.

The conditions were that the disputants were to continue the controversy from day to day, before a mixed auditory—each being allowed to speak half an hour at a time—until it was the decision of the chairmen that the discussion should terminate. These conditions were adhered to by both parties for eight days, when on the ninth (the 7th June) the Rev. J. Macnamara withdrew his friend Mr Maguire from the contest, contrary to the declared will of the Rev. E. Nangle, whose joint consent was necessary to terminate the discussion.

The Protestants of England consider this result as an undoubted triumph and in every direction meetings was held and subscriptions received, for the purpose of presenting Mr Gregg with a becoming testimonial of Protestant gratitude and admiration. It is a welcome proof of the good feeling prevailing between Churchmen and Wesleyans in Ireland, that 'Methodist preachers' are to be found coming forward to swell this tribute to the Protestant champion.—*The Church.*

—

Cairo.—The Church Missionary Society, (Eng.) has a mission here conducted with much judgment. Their school under the charge of a lady of education and experience, numbers 114 scholars. Most of them are Copts; but some are Greeks, and Greek Catholics, and nine Mohammedans. This school has attracted the attention of the Pacha, and led him to establish one for his own family, and the families of his relations, and of some of the highest officers about him. He has dismissed his harem entirely.

An Incident.—Says Mr Lanneau, at Jerusalem, 'God has given us favor among the people, and made even the bitterest enemies of his truth to be at peace with us. As I was walking out of the Damascus gate for exercise, I met a Moslem of rank on horseback. As soon as I came up to him, he dismounted, saying that it would not do for him to ride, while I was on foot.' The incident is mentioned by Mr L. only to show the change in the followers of the false prophet, toward the Franks.

Synagogues.—The Spanish Jews have four synagogues in Jerusalem adjoining each other; and the Polish Jews have a small one, and are preparing to build a larger one.

INTELLIGENCE.

Maine Farming, &c.—We are satisfied, all things considered, that few States offer greater inducements to the farmer than Maine. Notwithstanding all that is said about her cold, wet climate, her long snowy winters, her indifferent summers, &c. &c. Yet, we venture to predict that ten years will not elapse, before we shall export large quantities of wheat and other products of the soil; and it will not be twenty years before we shall be able to supply the New England States with a large portion of the bread stuffs required for their own consumption. This prediction is not founded in mere 'speculative theory;' on the contrary, it is the result of sober calculation.

We hear it said, by some one almost daily, that he has just returned from a tour through the country, where he has been suprised to witness so many 'improvements.' New openings—a farm here and there or projected, there one is sure to meet with settlements. The hardy pioneer is to be found upon the banks of almost every stream, river and lake, felling trees, rearing mills, houses and granaries; and it is indeed wonderful to mark with what zeal and determination these industrious men prosecute their labors. As to the quality of our soil, we think it equal to the very best. One farmer, who made the first clearing upon his farm in the fall of '35, raised last year nine hundred bushels of wheat, and sold it on the spot for about ten shillings the bushel. He has raised this year, upwards of eleven hundred bushels of the same product, and the probability is, that he will be able to dispose of the whole of it without the trouble and expense of hauling it to a market at prices fully equal to last year's. This is not a single individual case. Who would not be a farmer? The subject is one of great interest to the citizens of Maine; and we hope it may continue to receive that attention which its importance demands.—*Bangor Whig.*

Attempted Revolution in Mexico.—To the New Orleans Bulletin of the 25th ult. we are indebted for the particulars of certain important events recently transpired in Mexico. On the 8th of October the garrison of Tampico rose in arms, and pronounced in favor of the Constitution of 1824. Lieut. Col. Montenegro, was chosen temporary commander of the place.

The former governor, General Jose de las Piedras and several other officers, were taken into custody and embarked on Board the Danish Brig Adelaide. After getting to sea, these officers were landed at the Brassos St. Jago.

The revolutionists count on the influence of Don Vital Fernandez, a former governor of the state of Tamaulipas. They have with them Don Manuel Nunces, a very popular and influential man, late chief of Pueblo Viejo. They have 1000 men under arms, and in communication with Gen. Urrea, who began the revolution in the West, and is one of the all best generals in the Mexican service.

On the 11th or 12th of October, General Pieiros reached Matamoras, and induced the Mexican general at that place to march with 1500 men, for the purpose of attacking the federal party in Tamaulipas and Tampico.

The above is confirmed by the following letter to a merchant in New Orleans:

Tampico, Oct 7.

We know not if the revolution has its ramifications in the interior, but it is thought it has. If this is so, and the troops here are seconded by others, the present government of Mexico, must fall, and we shall have an arrangement with France.

Every thing has passed off here in the greatest order.

We have no vessel to blockade us. As soon as one appears the revolutionists intend to let the captain know what they have done, and beg him not to prevent vessels coming in, as we are now in a state of rebellion against the General Government.

Another Outbreak in Canada.—The Montpelier Vt. way-bill, received at the Post-Office last evening contains the following endorsement:—'I have just received a letter from the Lines, together with other information, stating that St. John, Lowder Canada, was in the hands of the Patriots, and that there was a general rising throughout the country.'

The Burlington Sentinel of Monday has the following:—

From Lower Canada, we learn that the reign of terror has again commenced. On Saturday, Dr Lacroix and a son of Julien Gagnon, together with five other Canadians, were arrested and carried prisoners to St. John. The grounds of arrest we have not learned, Lord Durham sailed for England on Thursday. A good deal of alarm seems to prevail among the loyal population. Several families have come to the States during the last two or three days, and more will probably follow. What has caused the alarm it is impossible to say.

Upper Canada.—Various statements have been published, in a number of quarters, which tend to show that an extensive conspiracy is formed among persons residing along the Northern frontier, for aiding and promoting an invasion of the neighboring British Provinces. The New York Commercial Advertiser says:

'It is beyond doubt a fact, that a cordon of lodges has been formed along the frontier counties, extending from New Hampshire to Detroit. The meetings of these lodges are frequent, and the members are bound by oaths of secrecy and fidelity. The object is to wrest the Canadas from the British empire. The number of men already enrolled is computed to very many thousands, and the ramifications of the conspiracy are believed to extend even into Kentucky. There is neither fiction nor exaggeration in this statement. We write only of facts which are positively known to the officers of our government, and upon the frontier.'

This and various other statements of a similar import are confirmed by the following proclamation, issued by Lieut. Gov. Authur, of Upper Canada.

Adjutant General's Office,
Toronto, 23d. October, 1838.
MILITIA GENERAL ORDER.

His Excellency the Lieutenant Governor has received certain information that an extensive conspiracy has been formed, by numerous unprincipled and rapacious inhabitants of the neighboring friendly States, with a view to force upon this Province the domination of the said conspirators, and to visit the loyal inhabitants of this Province with lawless war, plunder and devastation.

The Lieutenant Governor, in anticipation of an adequate exhibition of force and activity on the part of the Government of the United States, who continue to declare a most friendly disposition towards Great Britain, has forborne to call upon the loyal inhabitants of Upper Canada, to prepare to defend in arms their institutions, their families, and their homes; but the Lieutenant Governor now conceives that the time is come when it should be unjust to Her Majesty's loyal people, to risk the consequences of a failure on the part of the most friendly foreign government, to preserve peaceable relations towards these colonies; and therefore for the purpose of preventing the apprehensions which might naturally arise among a peaceable population, in the vicinity of a rapacious enemy, the Lieutenant Governor is induced to call out once more a portion of the gallant militia of Upper Canada, as a volunteer force, in the full confidence and certainty that the wicked and lawless designs of the public enemy will be met by a corresponding exhibition of the loyal and gallant feeling which has always distinguished Upper Canada, when engaged in regular war, as well as when threatened with aggression from pirates and brigands.

The Lieutenant Governor will therefore forthwith issue orders to some distinguished officers, to call out a portion of the province.

The Lieutenant Governor assures the loyal inhabitants of the province, that he is in full possession of the designs of the enemy, who have nominally many among them who have not forgotten their allegiance to Her Majesty, or their duty to their Canadian brethren, and only appear in the ranks of the brigands at present, to save themselves from insult and violence.

By command of His Excellency, Sir George Autur.
RICHARD BULLOCK.
Adjutant General, Militia.

Antique Sarcophagus.—Com. Elliott has presented to the Girard College, in Philadelphia, a Marble Sarcophagus, brought by him in the frigate Constitution from Beyroot, in Syria, and it has been accepted for this purpose by the Select and Common Councils of Philadelphia. The following extract from Com. Elliott's letter contains his description of this relic of antiquity.

The Sarcophagus is of Roman origin, and is believed to exist with the second century: was obtained about three quarters of a mile northeast of the present city of Beyroot, where once stood the ancient city of Beritus. It is of pure white marble, ornamented with sacrificial and other devices, as represented in the accompanying drawing, and appears to me might appropriately be connected with the institution which, when completed, will be both ornamental and useful to the city of Philadelphia.

The Semaphore, of Marseilles, of the 25th inst. publishes some details of the defeat of the Persians in their attempt to take Herat by storm. They had effected a breach, and by order of the Schah entered the city; but, instead of making way for the rest to follow, the soldiers commenced pillaging the city. The garrison rallied, cut them to pieces, and even rushed from the gates on the besiegers, whom they overthrew. The loss of the Persians in the affair was, as we have already stated, 3000 men, the *elite* of the Persian army.

[From the Cleveland Herald and Gazette.

THE LAKE FISHERIES.

Few persons except those engaged in or connected with the business, are aware of the extent and value of the Lake fisheries. They are a source of production which ought not to be overlooked, in estimating the resources of the country bordering upon the Lakes. There are no published statistics of this trade, so far as we know, nor any records, from which the quantties of fish put up for market can be accurately estimated. Estimates only can be given, and these may be more or less correct, according to the accuracy of the information on which they are based.

Lake fish form a staple article of provisions at all the Lake ports. The principal kinds are White fish and Mackinaw trout. The latter, a delicious fish, resembles the Salmon trout, and are possibly the same. They vary in size, from five pounds or under, fifty or sixty pounds weight. Besides these, there are pike, pickerel, and different kinds of bass: the *cisquet* or *cisquenet* of Lake Superior, a fine fish like the mackerel in appearance and flavor, but larger; and the *muscalonge*, also a delicious fish, weighing sometimes fifty or sixty pounds. The *cisquet* is scarcely known in market, as they are caught only in Lake Superior, and few have been put up. The Muscalonge is not, in Lake Erie at least, caught in very large quantities, and is generally sold fresh. There may be other kinds of fish, but those named are the chief, and the most valuable.

Very few white fish are taken in Lake Erie, and we believe, no trout. Pike, pickerel, and bass are caught in abundanee about the islands in the upper part of the lake, and in the Maumee bay and river. These are salted in considerable quantities. In Detroit river, the same kinds are found as in Lake Erie, and white fish are caught to some extent.

In Lakes Huron and Michigan, and the straits of Mackinaw, trout, white fish, and other kinds are caught in abundance. The Thunder Bay Islands, a group near Thunder Bay, in Lake Huron; the Beaver, Fox and Manitou Islands, near the foot of Lake Michigan, and Twin rivers, on the western shore, are the principal fisheries of those two lakes. Fish are caught however at other places in the lakes. They are also caught in the vicinity of Mackinaw, in abundance; about the small islands in the straits, and at Point St. Ignace.

It is supposed that these fish might be taken in Green Bay. A year or two since, some persons caught a very large quantity of trout at Surgeon Bay, in winter, fishing with a hook through the ice. They piled up their fish, intending to carry them, frozen, to Navarino to be salted. But a sudden thaw spoiled the speculation.

In St. Mary's river, at and below the Sault, the same kinds of fish are caught in plenty. But Lake Superior furnishes not only the largest and finest flavored, but the greatest abundance of fish. Until within two or three years, the fisheries of that lake have been unimproved, if not unknown; and it is supposed that they are now not half explored. Immense quantities have been taken upon Lake Superior for two or three years past; it is said that these are mostly caught about the group of islands known as the 'Twelve Apostles,' near the head of the lake. But little is known about this, however, as the trade of Superior is, in fact monopolized by the American Fur Company and the Hudson Bay Company. There is no mode of going up this lake except in the vessels of one of these Companies, and the American Fur Company does not permit adventurers a passage in its vessels.

Two schooners have been heretofore employed upon Lake Superior; one belonging to each of these companies. A new one was built the last spring by the American Fur Company, so that there are now three. When the canal around the Sault de St. Marie shall be finished, it is likely there will a rush of competition for the business of Lake Superior. Whether the expectation of those who are sanguine, will be realized, as to the extent and value of the trade, thus to be opened, time will determine. Furs are growing scarce upon the shore, it is said; fish are abundant, and whether there are minerals upon the shore worth digging for, is disputed. But when that ship canal is completed, Lake Superior and the country around it, will be minutely explored, and its resources, whatever they may be, ascertained.

But to return to fish; a gentleman who has good means of judging, estimates the quantity put up for market upon the Lakes in 1837 at 12,000 barrels, and of these he judges 7000 barrels were brought from Lake Superior. At nine dollars the barrel, which may be taken as a fair price, the whole would amount to 108,000 dollars.

The same gentleman estimates the proportion of trout caught in Superior at one fourth of the whole; the rest chiefly white fish. In the other lakes he thinks the proportion of trout to white fish not so large. These two kinds usually bear about the same price.

The total quantity, we should guess, was not over-estimated. According to the collector's returns, there were 4,082 barrels of Lake fish sent down the Ohio Canal from this place in 1836, and 6,248 barrels in 1837.

If any contemporary upon the Lake has the means, we shall be glad to see a fuller and more minute account of the fisheries than this—which is such as our imperfect information on the subject enables us to give.

A sermon will be preached before the Fragment Society on Sabbath evening next (11th Nov,) by Rev Baron Stow, in the Old South Church services to commence at 7, o'clock.

A collection will be taken in aid of the Funds of the Society.

M. B. Smith, *Secretary.*

MARRIAGES.

In this city, Mr. Henry D. Jones to Miss Sarah B Hemingway.

In this city, Mr. Henry G. Wilson to Miss Catharine Brown.

In this city, Mr. Moses Woodbury to Miss Harriet N. Marsh; Mr. Warren Gill to Miss Mary D. Sears.

In this city, Mr Gideon Cassell, of Cambridgeport, to Miss Susan B. Wentworth.

In Topsfield, Mr. John Chapman, of Ipswich, to Miss Martha, daughter of Hon Joseph Conant, of Rowley.

In Chester N. H. Mr. Henry F. French to Miss Anne, daughter of the late Chief Justice Richard son.

In Plymouth, Mr. Henry G. Capen, of this city, to Miss Charlotte A. Marcy.

DEATHS.

In this city, Nov. 5th Charles Hayward Jr. aged 21, son of Mr Charles Hayward Esq., a member of the Divinity School, Cambridge.

In this city, 4th inst, of angina pectoris, Samuel Hammond, Esq. aged 71. The deceased was a gentleman extensively known in this community as distinguished for high moral character, untiring industry, and urbanity of manners. He belonged to that enviable class of men who have fought their way to wealth and distinction unaided and alone. Energetic and persevering, nothing daunted his courage, and the consequence was, that success crowned his efforts—thus exhibiting to the young, who are about entering on the stage of life, an example of what industry—and a steady pursuit of an object—regulated by intelligence and good sense may accomplish. The death of such men is felt in the community, and their loss is deplored; but to his family, how irreparable, for he was a kind and gentle husband—an indulgent and liberal father, and an honest man.

In this city, Mrs Abby, wife of Joel Thayer, Esq. 45.

George Henry, youngest son of Col. Ruel Baker, 2 years and 6 months.

In this city, Nov. 1, Mr Samuel S. S. Ball, aged 31, of the firm of Jones, Low and Ball.

Oct. 30, Mrs Perry; wife of Rev. D. G. Perry, missionary to he Marshpee Indians.

In Watertown, Dea. Moses Coolidge, 85.

In Wayland, 30th ult. of an affection of the brain, Samuel H. Mann Esq of Charlestown, (late of Lowell) a distinguished and leading member of the Bar of Middlesex, 37.

In Cambridgeport, Miss Sarah Emeline Clark, 24.

At South Hadley Canal, Mr Aaron Twing, of Springfield, formerly of Newton, 36.

In Hingham, 30th ult. Mr Daniel Wilder, 85—a soldier of the revolution.

In Dorchester, 3d inst. Jonathan French, Esq. 66.

In Wayland, Edward Frost, M. D.—a graduate of Harvard University in 1822.

In Quincy Nov. 5th Mrs Dorothy Adams wife of Jedediah Adams, aged 73.

In Pepperell, 11th October, James T. Sargent, only son of Isaac and Frances R. Wright Chapman, aged 9 months.

VALUABLE MUSICAL WORKS.—The Boston Academy's Collection of Church Music—Published under the direction of the Boston Academy of Music, consisting of the most popular Psalm and Hymn Tunes, Anthems, Sentences, Chants, &c. old and new; together with many beautiful Pieces, Tunes and Anthems, selected from the works of the most distinguished masters—new edition.

The Boston Handel and Haydn Society's Collection—Edited by L. Mason—new edition. The character of this work is too fully established by its extensive circulation throughout the country, and the approbation it has received in England, to need any remarks at the present time.

The Choir, or Union Collection of Church Music—By L. Mason. Much of the music in this work is entirely new, and has been drawn from the highest sources of musical taste and science—new edition.

Bridgewater Collection of Sacred Music.

The Odeon—A collection of Secular Melodies, arranged and harmonized for four voices, designed for adult Singing Schools, and for Social Music Parties. By G. J. Webb and Lowell Mason, Professors in the Boston Academy of Music.

The Odeon—Printed on fine paper, and bound in cloth.

Juvenile Lyre; or Hymns and Songs—Religious, Moral and Cheerful. Set to appropriate Music. For the use of Common and Primary Schools.

The Juvenile Singing School—By Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music, a new work for Juvenile Classes and Singing Schools. This work has just been introduced into the Boston Public Schools.

Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music, on the System of Pestalozzi—By Lowell Mason, Professor in the Academy.

The Lyrist, consisting of a Selection of New Songs; Duetts and Trios—From recent works of various authors. Compiled by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.

The Music of Nature; or an attempt to prove that what is passionate and pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the sounds of the animated world. With curious and interesting illustrations, by William Gardiner.

The Boston Academy's Collection of Anthems, Choruses, &c.—Edited by Lowell Mason. The music of this work has been chosen with especial reference to public occasions, concerts, orations, &c. the whole being of practical character and acknowledged excellence.

Lyra Sacra—Consisting of Anthems, Motetts, Sentences, &c., original and selected. By Lowell Mason.

The Boston Collection of Anthems, Choruses, &c.—Consisting of selections from the works of the most distinguished composers. By Lowell Mason and G. J. Webb. [Published by the Boston Handel and Haydn Society.

Sentences, or Short Anthems. Hymn Tunes and Chants, appropriate to various occasions of public worship. By Lowell Mason. [Published by the Boston Handel and Haydn Society.]

The Boston Glee Book—Consisting of an extensive collection of Glees, Madrigals and Rounds; selected from the most admired composers. Together with many new pieces from the German, arranged expressly for this work. By Lowell Mason and G. J. Webb.

For sale by JAMES MUNROE & CO. 134 Washington street. r 10

SUPERB ENGLISH ANNUALS for 1839.—Just received by H. P. NICHOLS & CO.,
The Drawing Room Scrap Book, 4to, 37 splendid steel engravings
The Oriental Annual, 8vo, 18 do do
Friendship's Offering, 10 do do
The Forget Me Not, 11 do do in superb silk and morocco binding.
147 Washington street, opposite the Old South.
n10

NEW ANNUALS, for 1839.—Parley's Christmas Gift
Parleys Christmas Tales
The Gem—Lady's Album
The Lily—Gift—Violet
Religious Souvenir—Christian Keepsake
For sale by H. P. NICHOLS & CO.
n10

STRANGER IN CHINA—By C. T. Downing. 2 vols.
Just received by H. P. NICHOLS & CO.
n10

SIMMS'S NEW NOVEL.—Pelayo, a Story of the Goth, 2 vols. By the author of Yemasse.
Just received by H. P. NICHOLS & Co.
n10

COUSIN'S PSYCHOLOGY.—Elements of Psychology, included in a Critical Examination of Locke's Essay on the Human Understanding. With additional Pieces. By Victor Cousin, Peer of France &c. Translated from the French by Rev. C. S Henry, D D. With an Introduction and Notes.—Second edition, prepared for Colleges.
Just published, and for sale by JAMES MUNROE & CO. n10

NEW GERMAN GRAMMAR.—Introduction to the German Language; comprising a German Grammar, with an Appendix of important Tables and other matter; and a German Reader, selected from the Classic Literature of Germany; with Notes &c. By David Fosdick, Jr.
Just published, and for sale by
n 10 JAMES MUNROE & CO.

YOUNG MAN'S ASSISTANT in Efforts of Self-Cultivation. By Jason Whitman, author of Young Lady's Aid.
Just received, for sale by JAMES MUNROE & Co. 134 Washington st. n 10

SINGING SCHOOL BOOKS.—Boston Academy, Choir, Odeon, Ancient Lyre, Glee Book, Harp, Social Choir, Juvenile Singing School, &c. &c. at wholesale and retail, at 147 Washington St. by H. P. Nichols & Co.
Schools and Choirs supplied on favorable terms.
nov. 18

SCHOOL LECTURES. The next lecture in the course, will be delivered, at the Hall opposite the Savings Bank, in Trenfont Street, on Wednesday next, at 3 o'clock, by William Russell.—Subject, 'The early Culture of Feeling and Imagination as connected with Instruction in Reading.'
Teachers, parents, and the public generally, are respectfully invited to attend.
G. F. Thayer—*for the Committee.*
Nov. 10.

LAND SHARKS AND SEA GULLS—by Capt Glasscock, author of the Naval Sketch Book.
Book 1, Wife Hunting—2, The Widow—3, The Man of War—4, The Discovery.
Just received by H. P. NICHOLS & Co.
n10 147 Washington street.

OPTICAL AND PHILOSOPHICAL INSTRUMENTS.
D. B. WIDDIFIELD & CO. No. 139, Washington street, nearly opposite the Old South Church, would inform the public, that they have received for sale all the valuable Instruments and Philosophical Apparatus of the late Rev. Dr Prince of Salem, among which are Telescopes, Solar and Compound Microscopes, valuable Pneumatic Apparatus, Magic Lanterns, Magic Lantern Slides (some that are very superior,) a Reflecting Circle, by 'Cary, London,' and other instruments, among which are some not to be found any where else in the country.
2m oct 27

CHURCH LAMPS.
BRONZED CHANDELIERS, with from 3 to 12 lights. Pulpit Lamps of a variety of patterns. Also a general assortment of Astral, Mantel and Reading Lamps. For sale by
HARRIS & STANWOOD, 29 Tremont Row.
nov. 3. is8w

YOUNG GENTLEMAN'S ASSISTANT. By Rev. Jason Whitman, author of the 'Young Lady's Aid.' This day published and for sale by WEEKS, JORDAN & CO. 121 Washington street.
Also, a fresh supply of the YOUNG LADY'S AID. nov 3

AMERICAN ALMANAC.—This day published by JAMES MUNROE & CO., The American Almanac for 1839. For sale at 134 Washington st., opposite School street. s29

MINISTRY AT LARGE. The Principles and Results of the Ministry at Large in Boston, by Dr Tuckerman—Price one dollar. Published by JAMES MUNROE & CO. 134 Washington st.
oct 13

MRS SIGOURNEY'S Letters to Mothers. 1 vol. For sale by JAMES MUNROE & CO. 134 Washington st. oct 27

A. U. A.
THE Tracts of the American Unitarian Association furnished in sets or numbers, by JAMES MUNROE & CO. No. 134 Washington st. tf m 12

MRS. CHILD'S FRUGAL HOUSEWIFE. The American Frugal Housewife, dedicated to those who are not ashamed of economy. By Mrs. Child, author of The Mother's Book, Hobomok, &c. &c. *Twenty first edition.* For sale to the Trade and at retail, by JAMES MUNROE & CO. 134 Washington st. nov 3

MRS. TROLLOPE'S NEW WORK. A Romance of Vienna. Domestic Manners of the Americans, &c. Just received by JAMES MUNROE & CO. 134 Washington st. nov 3

THE YOUNG LADY'S FRIEND. By Mrs John Farrar. For sale to the Trade and at retail by JAMES MUNROE & CO. 134 Washington street. nov 3

MENTAL AND MORAL CULTURE.
MR ALCOTT will re-open his School, at his dwelling, No. 6 Beach Street, on Monday, October first, for the admission of children of both sexes, from four to twelve years of age.
Instruction will be given in Spelling, Reading, Writing, Arithmetic, Geography, and English Grammar; with the Latin and French Languages, if desired.
Particular attention will be given to the general discipline of the intellectual faculties, and to the manners and morals of the pupils.
Terms—for the English studies $8 00 a quarter.
—with Latin and French 12.00 "
for children under five years of age 6.00 "
Boston, Sept. 29, 1838. 3m

SITUATION AS TEACHER WANTED.
A young Lady, who has been well educated, wishes to take the charge of a small School for young Ladies, or to be employed as assistant in some Female Seminary. She is qualified to give thorough instruction in Latin, French, and Italian, and in the English branches usually taught in select Schools. Satisfactory references can be given. For further information apply to the Publisher of this Paper.
oct 13

SPARKS' WASHINGTON. For sale at the Register Office—a complete set, entirely new; also Franklin's Works, by Sparks—at less than the subscription prices. oct 6

PURE SPERM OIL.
E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil canmisters of various sizes.
Oil sent to any part of the city, free of expense.
jan 13 istf

NEW ANNUALS FOR 1839.—The Imperial, a Christmas and New Year's Present—English. The Christian Keepsake, and Missionary Annual—edited by Rev. John A. Clark. With ten splendid Engravings.
Just received and for sale at TICKNOR'S. n3

EBENEZER FOX'S ADVENTURES.—Just Published, the Revolutionary Adventures of Ebenezer Fox, of Roxbury, Mass. For sale at
n3 TICKNOR'S.

THE LADY'S ANNUAL REGISTER.—This day published, the Lady's Annual Register, or Housewife's Memorandum Book, for 1839—by Caroline Gilman. With an Almanac.
For sale at TICKNOR'S. n3

YOUTH'S KEEPSAKE, a Christmas and New Year's Gift for Young People, for the year 1839. Just received and for sale at
n3 TICKNOR'S.

POPULAR SCHOOL BOOKS.
THE Subscribers, at the Literary Rooms, 121 Washington street keep constantly on hand all the Books used in Common, Primary and Classical Schools, on the most favorable terms, at wholesale and retail.
Orders from Schools, Colleges, Teachers, &c. will be executed at fair prices.
READERS—Pierpont's First Class Book, National Reader, Introduction to do., Young Reader, Emerson's First Class Reader, Second do, Third do, Blake's Reading Book, Boston Reading Lessons, Worcester's Reading Books, &c.
SPELLING—Emerson's National Spelling Book, New do, Introduction to do, Webster's Cummings's Primary, Lee's, &c &c.
WRITING—Foster's, Marshall's, Bascom's, &c.
PHILOSOPHY—Parker's, Comstock's, Jones's Grund's, Abercrombie's, Olmsted's, Smellie's.
CHEMISTRY—Comstock's, Blake's, Grund's, Turner's.
BOTANY—Blake's, Comstock's, Lincoln's, Phelps's, Bigelow's.
ALGEBRA—Bourdon's, Colburn's, Grund's Euler's, Bailey's, Smyth's, Day's.
DICTIONARIES—Webster's, Worcester's, Johnson's, Walker's, Todd's Johnson & Walker.
GRAMMARS—Smith's, Frost's, Murray's, Alger's Murray, Greene's, Putnam's Murray, Fiske's Murray, Parker & Fox's.
HISTORIES—Worcester's 1st, 2d, and 3d Books, Goodrich's, Hale's, Tytler's, Parley's, Robbins's.
GEOGRAPHIES—Olney's, Smith's, Woodbridge's, Worcester's, Woodbridge & Willard's, Field's, Fowle's, Malte Brun, Smileag's, Balbi's.
ARITHMETICS—Emerson's 1st, 2d and 3d Parts, Adams's, Parley's, Colburn's, Walsh's, Greenleaf's, Barnard's.
FRENCH BOOKS—Boyer's Dictionary, Mendon's Nugent's do, Fowle's Grammar, Surault's do Bolman's do. Wanostrocht's do, Hentz's Reader, La Bagatelle.
LATIN—Leverett's Lexicon, Ainsworth's Dictionary, Andrews' & Stoddard's Grammar, Gould's Virgil, Cooper's do, Walker's

POETRY.

FEAR NOT.

Fear ye not: Stand still and see the salvation of the Lord.—Exod. xiv. 13.

Should darkness o'er thy path be cast,
And day be sunless as the night,
That word unfailing still thou hast,
At even time it shall be light.

What though it seems so late deferred,
The vision will not always stay;
Nor will the prayer be still unheard
Of him who still goes on to pray.

Art thou oppressed by arm of power,
Loaded with insult and with wrong,
Remember, in that trying hour,
To whom the vengeance doth belong.

'Requital,' saith the Lord, 'is mine,
I will avenge, and I repay;'
Then to his hand thy cause resign,
Whose time is best as well as way.

What though ungodly men are found
In troops against thee to combine;
If in his cause thy heart be sound,
The battle is the Lord's, not thine.

Does envy seek, with slanderous tongue,
To wound thy peace, thy name to blot?
Think not because he bears it long,
That God his servant has forgot.

Through him who makes events to speak,
And works by undiscovered ways,
Thy truth shall yet as morning break,
Thy judgments as the noontide blaze.

What foe shall e'er disturb his peace
Whose soul in patience is possessed?
When will that hope and comfort cease,
Which comes by quietness and rest?

Thus where command is given to wait,
A promise ever seals the word;
And they who stand, shall, soon or late,
See the salvation of the Lord.

[*From Churchyard Lyrics.*]

O passing stranger! call this not
A place of fear and gloom;
I love to linger o'er the spot—
It is my infant's tomb.

Here morning sunbeams brightly glow,
And here the moonbeam shines,
While all unconsciously below,
My slumbering babe reclines.

His little waxen rosy face,
I know will soon decay,
And every charm and every grace
Will moulder fast away.

But when the sun and moon shall fade,
My baby shall arise,
In brighter beams than theirs arrayed,
And reign above the skies.

MISCELLANEOUS.

[From the Token for 1839.]

THE REBEL OF THE CEVENNES.

BY THE AUTHOR OF 'MIRIAM.'

It was in the year 1703, while Louis the Fourteenth was engaged in hostilities with foreign powers, that a domestic war of singular character was baffling the skill of one of his bravest generals in the south of France. The persecuted Huguenots had been scattered abroad, carrying with them to other climes their indomitable valor and all-enduring faith,—and much too that France might have been glad to retain, for the sake of her own best interests,—their industrious habits, their skill in useful arts, and their correct morals. A few of their expelled clergy had had the courage to return; but, deprived of the wisest and best of the Protestant party, the untutored mountaineers of the Cevennes had become the prey of designing or deluded fanatics. A strange madness had broken out among them; prophets and prophetesses had appeared, and the people listened to the voices of women and children, as to oracles. When the arm of military discipline was raised to lash or crush them into submission, the undaunted spirit of mountain liberty blazed up; and heroes sprung forth from the fastnesses of the Cevennes and the Vivarez to defy the power of their sovereign. It was a fierce and protracted contest, and, at the time when our tale opens, the Sieur de Montrevel, an officer of high repute, had been sent against the rebels. The severity with which he treated those, who fell into his hands, struck no terror into the survivors; they seized every opportunity of making stern reprisals; and, as he advanced farther into the heart of their territory, carrying devastation among their humble cottages, and the fields which they had almost created on the bare rocks, they fought him at every pass with frenzied courage.

He arrived one sunny morning at a defile, which led down into a green valley, whose peaceful hamlet was to be reduced to ashes. Not a human being appeared along the gray cliffs above, not a living thing stirred in the silent village; a few smokes rose from the cottages, but no children sported on the green, no old men sat before their doors, no dogs barked at the stranger's approach. On marched the well-trained soldiers into the scene of their work; and, in a few minutes, brands, snatched from the lately deserted hearths, kindled a crackling conflagration; the red flames and black smoke rushed up, and the soldiers, again forming into ranks on a green slope where the rising breeze drove the smoke from them, sent forth a shout of triumph to the surrounding rocks. The rocks echoed it back again and again, and, as the last reverberation died away among the hills, another and yet wilder sound answered it from the depths of their forests. A yell of mingled voices arose from unseen spectators, which might have thrilled stouter hearts than those of the armed myrmidons of power. The march was again resumed; there appeared to be no farther passage through the everlasting barrier that rose beyond the village, and the Sieur de Montrevel led his men back through the defile he had descended so quietly an hour before. But at a sudden turn in the road, his quick eye discerned the figures of several mountaineers, vanishing behind the trees and rocks; and he halted, that his men, already panting with the fatigue of climbing the steep, might take breath before encountering the next and still more precipitous ascent. It was a sudden and fortunate pause; the next minute a fearful sound was heard breaking the solemn stillness; his men's eyes turned wildly in every direction, not knowing at first whence it proceeded; but presently a tremendous rock came thundering and crashing down the precipice on their right, bearing earth, stones, and trees before it; and dashing into the centre of the road, with a weight and fury which would have crushed to the dust the leader and front rank of the party, had they not halted at the moment they did. Disappointed in their purpose, the peasants now appeared armed with rude weapons of every description, and fast and heavy came down showers of stones upon the soldiers, as they obeyed their commander, and hastened to scramble over the fallen rocks and rubbish. Not a shot was fired, till Montrevel espied two figures, which might well arrest his attention, even in such a moment as this. On a cliff which overlooked the scene, and from whose ragged side it was plain that the rock had been hurled, knelt a female in an attitude of earnest and almost frantic supplication; her bare arms thrown wildly up,—her hands clasped,—her hair and scarlet drapery streaming on the wind,—her eyes fixed on the blue sky. She was apparently heedless of the confusion below; and, above all the din, her shrill but unintelligible accents could be plainly distinguished. By her side stood a light but graceful young man, leaning with perfect composure on his hunting-spear, and occasionally giving directions with his voice and gestures to his rude followers. He was clad, like many of them, in a white tunic; but a single eagle-feather in his cap marked him as the youthful leader of the Camisards, the celebrated Cavalier. No sooner did Montrevel behold this apparition, than a cry burst from his lips;—'They are there! to the chase! to the chase!' and in a moment the soldiers were climbing the rough sides of the pass, driving the peasants before them in the sudden onset, firing and reloading continually. The prophetess,—La Grande Marie, as she was termed,—was dimly seen through the smoke, still on her knees and immovable, while the sounds of the musket-shots came nearer and nearer. Cavalier, confident that more than earthly power would defend the being he thought supernaturally gifted, had rushed to direct the operations of his scattered followers. To his amazement, however, she remained in her ecstatic trance, till a ball whizzed by her; and then, rising slowly, she looked around with an eye from which gleamed the light of insanity. It seemed as if a consciousness of her danger then crossed her mind, for she glanced with some eagerness to the right and left, as if examining her means of escape; and, as two French soldiers sprang upon the ledge she occupied, she made an effort to throw herself down to a yet more narrow and hazardous spot. But their motions were too quick for the poor lunatic; and, as the infatuated peasantry saw their prophetess rudely seized, her powerless hands bound with leathern belts, while her head sunk despairingly on her breast, they again sent forth a howl, which startled the wolves in their dens. It was in vain that Cavalier now strove to rally the undisciplined insurgents; astounded, panic-stricken at an event so unexpected as the capture of La Grande Marie, they lifted not a hand against the triumphant soldiery, but hovered along the precipices above the road, and gazed in stupid amazement at their progress. When Cavalier reminded them, that she had the power to save herself yet from the hands of the destroyer, and would undoubtedly put it forth in some unlooked-for miracle, a gleam of hope brightened their rugged faces; but they only watched the more intently for the anticipated exhibition of super-human power. Montrevel and his party at length disengaged themselves in safety from the passes where alone their enemies could annoy them, and marched down with floating banners and gay music upon the green plains. The mountaineers still kept them in view from the nearest heights, striving with sad and wishful eyes to distinguish the form of the prophetess. Instead of proceeding with rapid steps to the white town, which glittered in the sunshine at a few miles' distance, Montrevel no sooner found himself on level ground, safe from the assaults of hill-warfare, than he halted near a solitary, tall tree, which stretched its branches abroad, as it to invite the heated traveller to its shadows. There was a pause; the soldiers were taking breath after their hurried march; there was a bustle; but they did not disperse, nor sit down on the grass to rest their weary limbs; and in a few minutes more, their march was resumed with increased speed. As they cleared the ground under the large tree, the distant spectators caught sight of a fearful object. It was the well-known scarlet drapery,—it was the body of their prophetess,—suspended from one of the lower branches of the oak. No cry burst now from their lips; not daring to believe their own eyes, they strained their gaze, then looked in each other's faces with blank and speechless horror. Still doubting,—still hoping,—Cavalier was the first to rush down to the place of execution, while the sound of martial music yet came on the breeze, and the cloud of dust raised by the troops, who had now reached a high road, was still in view. La Grande Marie was dead. Her body was yet warm, but the spirit had forsaken it; and never more should the bold accents of her prophecies kindle the souls of the Camisards against their oppressors. With reverent hands they bore her remains away to a cavern among their remote fastnesses; for in the minds of some, there lingered even now the hope of a miracle more stupendous than any hitherto performed by their departed friend. Upon the brow of Cavalier, however, a cloud had settled, such as that open, placid countenance had never yet worn. It was not despair, which brooded on his heart; but a profound sorrow, and a feeling that now depended on his own unaided and desperate efforts. It is only on the unreflecting, that a sense of increased responsibility falls lightly.

It was scarce high noon, when the party of royalists encamped in safety near the town of N——, after their merry morning's work. Before nightfall, Cavalier had scoured the mountains in the neighborhood; and, either in person or by his emissaries, had drawn together a large and furious body of peasants. As the sun sunk towards the west, black clouds gathered round his couch, and, glowing like fire at his approach, soon shrouded the blazing orb in premature twilight. The wind howled among the hills with those portentous sounds, which, to the practised ear, foreboded a sudden and violent storm; and Cavalier smiled triumphantly as he looked at the gloomy heavens, and hurried over the rocks to the place of rendezvous. A voice calling him by name arrested him on his way, and, ere he had time to answer the call, a boy scarce fifteen, clad in the ordinary dress of a shepherd, sprang into his arms.

'My brother! my Philip!' exclaimed the young leader, 'why are you here? why have you left the upper mountains?'

'I have come to fight, with you,' cried the lad.

'My child,' returned Cavalier, 'you know not what you say. With that beardless cheek and feeble hand, what should you do in these fierce battles?'

'I have fought with the wolves, and I can fight a soldier,' said the boy; 'let me go with you; I cannot stay there among the women and children.'

'But you must,—till you are a man,' said Cavalier; 'who will tend our flocks, if our boys neglect their charge?'

'Let the women watch sheep, or let the wolves eat them,' answered the lad; 'I am old enough, and strong enough, and bold enough, to fight these robber-soldiers; and if you will not let me go with you, brother, I will fight them alone. People say they have taken La Grande Marie; they have hung her on a tree! Is it true?'

Cavalier's countenance, which had brightened as he looked on his brave young brother, grew sad, as he whispered, 'It is too true; God and his angels left her,—we know not why,—unless that we might revenge her murder.'

'Then let me go, let me go!' cried Philip, vehemently, as the blood rushed into his face, and he strove to drag his brother forward.

'Nay,' returned Cavalier, calmly, 'hear me, Philip. You and I are alone in the world. We have no parents to love us, no brothers, no sisters. This day they have taken away the only other earthly being for whom I cared, and have cut deep into my heart. If I lose you too,—you are but a child, Philip; a noble but a feeble boy, and your arm could not ward off the death-stroke aimed against you. I should behold some ruthless sword drinking your life-blood, and the sight would palsy my own right arm. Go back, dear Philip! you are too young and weak for these bloody encounters.'

'But *you* are scarce twenty,' 'rejoined the boy, 'and you have not the stout limbs of a mountaineer; yet men say, God has given you such a wise head and bold heart, that you can lead them to battle. I only ask to follow after you.'

'In time, Philip, in time! Do you love me, my dear brother?'

The younger Cavalier looked up in the speaker's face with amazement, and then throwing his arms round his neck, exclaimed, 'You know I do, Louis!'

'Then go back to the heights, and take care of your precious days, Philip; for I tell you, that, if you are in this conflict to-night, my thoughts will not be my own. I have more need of the clear head than of the strong hand, to guide yonder brave but undisciplined men,—and will you add to my perplexities, Philip?'

The boy's bright color faded, and his head drooped, as he said dejectedly, 'I will do as you bid me, brother.'

Cavalier pressed him to his heart; 'That is well, my noble boy! I love you all the better for your bold purpose, and better still that you can submit to disappointment. God knows if I do not love you too well, for I feel that to lose you would almost break my heart. Away, then, to the upper hills! it grows late.' So saying, he disengaged himself hastily from the lad, and rushed down the rocks. As he looked back now and then through the deepening twilight, he discerned Philip still standing in a melancholy attitude, and repeatedly waved his hand to him to depart. But it was not till Louis had entirely vanished from his sight, that the gallant boy turned, with a heavy sigh, and with lingering steps began to ascend the mountain.

Cavalier's plans had been wisely laid. He was aware, that a blow must be immediately struck, to revive the drooping spirits of the insurgents. He knew that reinforcements for Montrevel's party were on the march, and would probably arrive the next day; and that no time was to be lost. Before midnight, the storm commenced, as if in league with the oppressed; it was accompanied by a violent wind, and, in the midst of its fury, his followers, divided into three parties, approached the camp of Montrevel unperceived, from three quarters, and burst upon the bewildered soldiers, while the thunder roared over their heads, and the hurricane whirled their light tents into the air. Flushed with success, the assailants piked their victims without mercy, and pursued them into the very outskirts of the town.

Cavalier alone was cool in the midst of the general confusion; and his ear was the first to catch the sound of drums beating to arms within the town. He divined the truth instantly. Seeing the approach of the tempest, the officer sent to the aid of Montrevel had hurried forward, and had quartered his troops among the inhabitants, not two hours before the attack of the Camisards; and now it required the utmost powers of the young leader to bring together his scattered and raging adherents, and draw them off in good order to the mountains. He succeeded, however; and by turning occasionally to face his antagonists, then flying as if in consternation, tempted them on from the plains, into the broken soil at the base of the mountains. Before this was accomplished, the brief fury of the tempest had spent itself; the clouds were breaking away; and the moon, nearly full, looked out at times, from her quiet chambers in the sky, on the scene, with unwonted brilliancy. Encouraged by this circumstance, the hot-headed young officer who commanded the fresh troops of the royalists, suffered himself to be lured among the hills; and then, soon finding his error, endeavored to fight his way back with a bravery worthy of the sons of freedom themselves. The slaughter among his followers was great; and they might perhaps have been utterly cut to pieces, had Cavalier retained the same presence of mind, which had marked him throughout the night. But, while he was engaged in superintending the motions of his troops, he suddenly perceived a conflict going on, upon the very edge of a cliff at no great distance, which made his blood run cold. It was a boy,—sword in hand,—fighting most gallantly with a young royalist officer. His cap was off,—the moon shone full on his face,—it was Philip! Cavalier sprang towards him, but at the same moment he was himself set upon by two soldiers, and compelled to fight for his own life. Still he glanced continually at the rock beyond; he saw that Philip was unaware of the precipice behind,—that his antagonist gained upon him,—that the boy was yielding, retreating, but still parrying the thrusts aimed at his body; Cavalier uttered a warning cry, but it was unheard, and in an instant more, as Philip again stepped back to avoid the desperate lunge of his foe,—he disappeared! A mist came over the eyes of Cavalier; he fought like a blind man; and, had not some of his own friends come to his rescue, that night would have seen two of the boldest spirits of the Cevennes for ever extinguished. As it was, his faculties seemed benumbed; and, deprived of his wise command, the mountaineers suffered the soldiers to extricate themselves from their perilous position, and march back with some show of order to their quarters, under the gray dawn.

This was but one of a thousand conflicts, which those unhappy regions beheld. But, whether in defeat or victory, from that night the private and profound sorrows of Cavalier found no utterance. The gravity of premature manhood was on his brow; and, having but one object for which to live, his energies were wholly absorbed in the cause of freedom. The uneducated son of a peasant, he had naturally imbibed those superstitions, which had led him to yield all deference to the claims of the maniac prophetess; and many a time, in the dead watches of the night, did he groan in spirit as he remembered her murder; many a time did the tears gush from his eyes in those solitary hours, as he recollected the heroic boy, the darling of his heart, whom he had seen dashed in pieces, as it were, before his face. The fortunes of the fight had led him far from the dreadful spot before daylight; and no funeral rites had honored the object of such fond affection; but his early virtue, his precocious courage and sad fate, were treasured in the bosom of his brother.

For weeks and months the weary contest went on. The valor and cool judgment of Cavalier had exalted him to supremacy above the other leaders of the Camisards; his fame had spread far and wide; and, when he had succeeded in cutting off a large detachment of the royal troops near Martinargue, Montrevel was recalled; and a general of no less reputation than Marshal Villars was sent against the once despised rebels of the Cevennes. In a few months more, Villars himself came to the conclusion, that the warfare must be interminable; it was possible to harass and distress, but not to conquer. So indomitable was the spirit of the enemy, so impregnable the fastnesses of their mountains, that all hope of putting an end to the war by force of arms was abandoned by this able leader. And in the heart of Cavalier, who beheld the incessant sufferings of the peasantry from fatigue and famine, there also arose a secret longing for the return of peace to their valleys. Fearful was this conscientious young man, however, lest the voice of inclination should drown the commands of duty; he scarcely dared trust his own judgment; and it was not till he ascertained, that ten thousand rebels would lay down their arms if fitting conditions should be offered, that he consented to hold an amicable parley with the enemy.

An interview first took place between Cavalier and Lalande, an officer of high rank under Marshal Villars. Lalande surveyed the worn garments and pale cheeks of the young hero, whose deeds had reached the ear and troubled the mind of Louis the Fourteenth, in the midst of his mighty foreign wars; he looked upon the body-guard of the rebel chief, and saw there, too, signs of poverty and extreme physical suffering; and believed that he understood how to deal with men in such a condition. After a few words of courtesy, he drew forth a large and heavy purse of gold, and extended it towards Cavalier. The mild eye of the youth rested on it a moment with surprise; he looked in the officer's face, as if unable to comprehend his meaning; then, composedly folding his arms and stepping back, he shook his head, with an expression of countenance so cold, resolute, and dignified, that Lalande blushed at his own proffer. Glancing at the poor fellows who stood behind Cavalier, with ready address he intimated that the sum was but intended for a free gift to relieve their distress, and scattered the glittering coin on the turf before them. Their eyes rested on it wishfully, as they thought of their half-famished wives and children; but, so perfect was the subordination into which they had been brought by their extraordinary chief, that not a man stirred hand or foot, till, after a brief conference, Cavalier signified his pleasure that they should accept the donative. That was not till he had made satisfactory preliminary arrangements with Lalande, and a final interview had been appointed between Lalande and himself.

It was on the 6th of May, 1704, that the renowned French marshal,—the antagonist of Marlborough,—descended into the Garden of the Recollets, at St. Cesaire, near Nismes, to discuss peace and war with the son of a mountain peasant. He first reached the appointed spot; a grass plot surrounded by formal gravel-walks and trim hedges, bright with the verdure of spring. He stood musing by a fountain, careless of the songs of a thousand birds; for the interests of his master were at his heart; and he was eager to terminate a contest, most annoying in the present crisis of the monarch's affairs. Cavalier approached him with a brow equally perturbed; for, though the sufferings of his countrymen had made him resolve on peace, if it could be honorably obtained, yet the forms of his departed friend and brother had haunted his dreams through the past night. His own wrongs swelled in his bosom; and he felt, that Peace, with her sweetest smiles, could not bring back the murdered to cheer the loneliness of his lot. Sad, therefore, were the tones of his voice, and melancholy the aspect of his countenance, as the conference opened between him and his noble adversary, and Villars looked on him with a deep admiration and sympathy. He knew, from common report, what had been the keenest trials Cavalier had ever experienced; and judged rightly, that, as the season of the year returned, which had marked by events of pain, the jocund voices of spring could bring no gaiety to a heart so full of bitter associations. For a time, he spoke of the objects for which they had met, but with a military frankness, calculated to place the uncourtierlike Cavalier at his ease, questioned him of himself and his career; and gave just praises to the troops he had formed from raw mountaineers. At last the feelings uppermost in the heart of Cavalier could no longer be suppressed, and he broke forth, 'My countrymen are born free and fearless, and from their tenderest years can defend themselves against oppression. I had a brother, General,—'

He could not go on, but Villars did not wait. 'I know you had; a hero of fifteen; the tale of that gallant boy's fate has reached me since I came into these parts. You might well be proud of him.'

Cavalier's eyes were swimming in tears, as he repeated, in a stifled voice, 'Proud of him! I prized him while he was mine, and, when he was gone, I thought I had never prized him enough,—noble, loving, beloved Philip!'

'Were you satisfied, perfectly satisfied, that he perished in the pass of Montlue?'

'Alas! he disappeared; I saw him pressed over the brink of a precipice; I knew it was not possible for flesh and bones to be dashed on the rocks below without destruction.'

'Yet, if you remember, torrents of rain had fallen scarce an hour before; at least, so they tell me; and and a deep basin of water had been formed under the cliff whence he fell.'

Cavalier looked wildly in the Marshall's face, but spoke not. 'It,' continued Villars, 'he should have escaped death, should have fallen into the hands of our troops, what ransom would you pay for such a prisoner?'

'Myself,—my liberty,—my life! I have nought else!' cried the young man.

Villars turned away, a benevolent smile lighting up his war-worn features, and raised his sword; the party of soldiers, who were drawn up at a little distance in a hollow square, opened, and there stood, the slender stripling, Philip; in another moment he had bounded like a mountain deer into the arm of his astonished brother, whispering, as he clung round his neck, 'will you forgive me, Louis?'

'He is yours,' resumed the Marshal, dashing the tears from his eyes; 'we demand no ransom for those that wear no beards, even though taken sword in hand, as this young goose was, ten minutes after he came dripping and dizzy out of the water. The swords of our dead Frenchmen were scattered too plentifully about him. Carry him off, or I shall steal him; and teach him loyalty, I pray you; for five years hence he will match us all. And now for business.'

Briskly indeed the business went on. The cloud had vanished from the brow of Cavalier, the load had been lifted from his heart; and, both parties having the same object honorably in view, a friendly arrangement was speedily concluded, in which the interest of the monarch and of the long-oppressed subject were alike consulted.

It was not till many years after, that the Governor of Jersey,—the veteran of Almanza,—the trusted servant of the English crown,—quietly departed this life of shadows in the ordinary course of nature, leaving behind a high and unblemished reputation. That honored officer was Louis Cavalier, once the Rebel Peasant of the Cevennes.

BIBLE ANECDOTES.

There are a few anecdotes relating to the publication of the first authorized translation of the Bible, which are well worth recording, as demonstrative of the temper in which our ancestors received the blessing and the use of it. A command was issued, that every church should be provided with one of these folio bibles. It was done; but the anxiety of the people, of such as could, to read the precious volume, and of such as could not, to handle and turn over the pages of that book, which they had been in the habit of regarding as a thing of mystery and prohibition, was so great, that it was found necessary to chain them for security to the desks. In a country church I have seen the very Bible and the chain preserved as relics, which, three hundred years ago, attested the popular feeling on this subject. But so deeply rooted were the old prejudices of the governing authorities, that it was four years after the Bible was placed in the churches, before the king could be persuaded to revoke the decrees which forbade his subjects to have it in their private possession. At last they were *graciously permitted by royal license*, to purchase Bibles for their own reading at home. Then it was, that every body who could afford it, bought the scriptures; such as could not buy the whole purchased detached passages. A cart-load of hay was known to be given for a few chapters of Paul's Epistles. And many there were, who having learned to read in their old age, that they might have the pleasure of poring over the wonderful things of God, exclaimed with the prophet, 'Thy words were found, and I did eat them; and thy words was unto me the joy and the rejoicing of my heart.' The houses and the public places often presented the moving sight of men, women, and children, crowding round a reader who was rehearsing the songs of Zion, and the prophecies of the seers of Israel, or the discourse of the Redeemer of mankind.

One poor man named John Marbeck, was so desirous of making himself the master of a bible, that he determined to write one out, because he had not money enough to buy one; and when he had accomplished that laborious task, he set about the still more trying toil of making a concordance.

'They would hide the forbidden treasure under the floor of their house,' says Mr. Blunt, in his admirable 'Sketch of the Reformation,' which every body should read, and put their lives in peril rather than forego the book they desired; they would sit up all night, their doors being shut for fear of surprise, reading or hearing others read the Word of God; they would bury themselves in the woods, and there converse with it in solitude; they would tend their herds in the fields, and steal an hour for drinking in the good tidings of great joy.'

Such being the avidity with which the scriptures were cherished, let the reader imagine the consternation which overwhelmed the pious of this country, when the capricious Henry, reversed his former decrees in favor of biblical learning, and threatened his people with imprisonment, confiscation and fire, if any below the privileged classes should presume to search the Scriptures. This terrible stretch of royal prerogative was confirmed by an Act of Parliament in 1543; and seems like a seal of human folly, and infatuation, forced upon a tyrant king and a subservient Senate, to refute calumnies against protestantism, and to be handed down to posterity as proof most positive, that the reformation was carried on, not by the cold mechanism of state politics, but by the devoted zeal and undaunted devotion of holy men, in spite of kings and parliaments. Our protestant forefathers would have been crushed and their names and their labors clean forgotten, if the will of their temporal and spiritual rulers could have been accomplished. This proclamation of 1543 set forth that 'No books were to be printed about religion without the king's consent, none might read the scriptures in any open assembly, or expound it, till he was licensed by the king and his ordinary. Every *nobleman* or *gentleman* might cause the Bible to be read to him in or about his house. Every merchant who was a house-keeper, might also read it, but no women, or artificers, apprentices, journeymen, nor laborer, might read it.'

Such were the struggles of protestantism!—Nearly two hundred years after Wickliff's translation first appeared, even after the authorized version was published and circulated, the king, who is falsely described by our opponents as the nursing father of our faith, strove by every means with which his absolute power invested him, to stifle the infant religion, which he is said to have engendered.

There is a curious document still in existence which shows what was felt by the humble and lowly Christians of that day, who were thought too degraded in intellect, to be permitted to read the Bible. It is the form of a note, made by a shepherd in the spare leaf of a book, which he bought after passing of the act above referred to. 'At Oxford in the year 1516, brought down to Seynbury, by John Darley, price 14d. When I kept Mr. Letymer's sheep, I bought this book, when the testament was abrogated, that shepherds might not read it. I pray God amend that blindness. Writ by Robert Williams, keeping sheep on Seynbury Hill, 1546.'

LADY BIRDS.—The Reading (England) Mercury says: 'We had on Tuesday last a most formidable invasion of the beautiful insect called the lady-bird; they were here, there, and everywhere; so much so that the parish-engines, as well as private ones, were called in requisition with tobacco-fumigated water to attack and disperse them. The clothes of the magistrates and others attending the Town-hall, at Farringdon, were completely covered with them, as well as the walls of the houses.'

SACRILEGE.—An English paper states that an uncommon case of sacrilege lately occurred in a town in the county of Rutland. All the *clappers* of the church bells were stolen, on a Saturday night—and on the Sunday following, the sexton of the parish was obliged to substitute a blacksmith's hammer to assemble the congregation to divine service!

We recollect that some years ago, the sexton of a church in a country town in New Hampshire, was much perplexed by the act of a mischeivous wag, who sacrilegeously stole the bell-rope and carried it off.—*Mercantile Jour.*

A WORD TO YOUNG MEN.—How often are we pained to see young men, after the business of the day is finished, lounging about fashionable places of resort; when the hours they nightly devote to the pursuit of pleasure, as it is wrongly styled, might be so usefully occupied in the cultivation of their minds. A young man has each night at least four hours, before retiring to his rest, which he might occupy in reading and writing. Now say, he goes into business at the age of twenty, and remains unmarried five years—he will then have for mental application, during this time, 7300 hours. What stores of knowledge might he acquire in this period. How much useful information might he obtain! Even after he marries, his family duties will not detain him from an opportunity of instructing himself in literature or science.—*Lon. Lit. Reg.*

THE GOLIATHUS BEETLE.—At a meeting of the British Association for the advancement of Science, held at Newcastle-upon-Tyne, Mr Turner exhibited a collection of insects from the Gold Coast, among which was a new species of that interesting genus the Goliathus beetle, which is an object of commercial as well as entomological value, as much as 50*l.* having been given for a specimen, whilst 20*l.* to 25*l.* was an ordinary price.

FOR FRENCH SCHOLARS.

THE French Practical Teacher; a complete Grammar of the French Language on the progressive system; by which the acquisition of writing and speaking French is made easy; comprising 244 exercises, neatly written in the style of conversation; and a Vocabulary. By B. F. Bugard.

The Plan of this Book differs from all grammars published, especially in the order of the rules and composition of the exercises, in which not a single part of speech is employed until its use has been fully stated and illustrated. As the rules are numbered, and the words of the exercises have over them the numbers to be referred to for their translation, they afford to the student a constant, sure and easy guide. In his progress through the exercises, thus prepared, he is so often reminded of what is to be done, that he must as necessarily and practically learn and retain the rule, without the tedious operation of committing them to memory, as if he were to recite them *verbatim* to an instructor.

The French Practical Translator, or, easy method of learning to translate French into English. Containing a treatise on French pronunciation; the general principles for the use of the parts of speech, and directions for finding them in any dictionary; a collection of interesting exercises, the difficulties of which are calculated gradually to increase with the knowledge of students; a Vocabulary of the different words used in the exercises. Second Edition. By B. F Bugard.

The above two Books will be found very useful for persons wishing to instruct themselves, as they will serve all the purpose of private instruction without the use of any other Book. Published by J. H. FRANCIS, 128 Washington st. eptjan s 8

PROBUS; or Rome in the Third Century. In letters of Lucius M. Piso from Rome to Fausta the daughter of Gracchus at Palmyra, 2 vols.

ZENOBIA; or the Fall of Palmyra. In letters of Lucius M. Piso from Palmyra to his friend Marcus Curtius at Rome, 2 vols.

Extract from the North American Review for October 1838.

'The Letters from Palmyra,' of which the present work is the sequel, is one of the most brilliant additions to American Literature. To have fallen on a subject of such admirable capabilities, and unappropriated by previous seekers after attractive themes for works of fiction, was a piece of rare good fortune, in an age of such literary abundance as the present; to have treated it in a manner fully equal to its demands on the imagination required high powers, persevering labor, and the keenest perception. All this was done in that beautiful work.

The style of these works cannot be too highly commended. It is easy, graceful, and pure—varying with the subject, and happily expressive of all its changes. In narrative, it is simple and unadorned. In description of external scenery it becomes ornate, and sometimes highly colored. The plot is carried on amidst the antiquities and innumerable historical associations of the Eternal City. It is a great excellence in fictitious composition, to make the reader *see* the things described. This is precisely the leading excellence of the descriptive parts in both of our authors works. They seem to be realities reduced to writing. The book leaves an impression of completeness, just proportion, and admirable distribution of parts, which are found in perfection only in the works of great masters.'

Published by J. H. FRANCIS, 128 Washington st. oct 6

ACADEMICAL CLASS BOOKS.

SPELLING.—Emerson's National Spelling Book, and Introduction to do.

READING.—Worcester's series, viz. A Primer of the English Language; the Second Book of Reading and Spelling; the Third Book of do and do.; the Fourth Book of Reading.

ARITHMETIC.—Parley's, Emerson's North American Arithmetic, Parts 1, 2, and 3, and Key; Walsh's Mercantile, and Grund's Exercises and Key.

ALGEBRA.—Grund's Exercises and Key, and Grund's Algebraic Problems, &c.

HISTORY—Parley's Book of the United States; do First, Second and Third Books; the Historical Class Book; Hildreth's Views of the United States, and Sequel to do; Outlines of Chronology, ancient and modern.

GEOGRAPHY.—Goodrich's Outlines of Geography and Atlas; do Universal Geography; Woodbridge's Geographical Copy Book; Blake's Geography for Children.

ASTRONOMY.—Grund's Popular Astronomy; Parley's Sun, Moon and Stars.

CHEMISTRY.—Grund's Elements of Chemistry, stereotype edition.

PHILOSOPHY. — Abbott's Little Philosopher; Grund's Elements of Philosophy. Sullivan's Moral Class Book.

CEOMETRY.—Holbrook's Easy Lessons; Grund's Plane and Solid Geometry.

WRITING.—Noyes's System of Penmanship; Marshall's Writing Books, 4 parts.

BOOK-KEEPING.—Walsh's Book-keeping; Marshall's Public School Account Book, 2 parts.

DICTIONARIES.—Worcester's Comprehensive, and do Elementary; Johnson's and Walker's improved by Todd.

The Political Class Book, Frost's Grammar, Russell's Lessons in Enunciation, Child's Botany.

Teachers, School Committees, &c., are requested to give the above books an examination.

Published by G. W. PALMER & CO.
School Book Publishers, 121 Washington st.
sept 1

SCHOOL LIBRARY.

To Instructors of Primary and High Schools.

THE Author of American Popular Lessons offers to Instructors a series of *reading* books, designed for the use of Schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instil the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are:—

Primary.

1. Introduction to Popular Lessons.
2. American Popular Lessons.
3. Primary Dictionary.

Progressive.

4. Sequel to Popular Lessons.
5. Tales from American History.
6. Poetry for Schools,
7. Grecian History.
8. English History.
9. Biography for Schools.
10. Elements of Mythology.

The Introduction to Popular Lessons, is especially intended for the youngest class of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive to the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any book in the series.

Sequel to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10, 11 of Harpers' Boy's and Girl's Library; the several volumes form an entire serise, and may be used separately and singly, or in succession. No. 9. embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws, and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

Biography for Schools. This work is intended to furnish a series of virtuous examples from real life, by means of which young persons may be instructed in right action, by the genuine consequences of right and honorable conduct.

Elements of Mythology. This work has been found highly useful in classical education.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense, they greatly extend the common course of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric.

For sale by JAMES MUNROE & CO. 134 Washington street. tf sept 16

CHARDON STREET LECTURE ROOM.

THE spacious and convenient Lecture Room in Chardon Street, (a few rods from Bowdoin Square) will be opened for Public Meetings and Lectures about the 1st of November. The location of the LECTURE ROOM will be of great convenience to the citizens in the North and West part of the city, as there is *now* no one of the kind for Lyceum Lectures, and other Public Meetings, to be let for such purposes.

☞ Enquire of MICAJAH WOOD, at the Lecture Room in Chardon street. oct 27

CHARDON STREET LECTURES.

A COURSE of Lectures on Moral and Scientific subjects will be delivered in Chardon Street Chapel the ensuing winter. The Introductory Lecture will be delivered about the middle of November. Interesting and popular lecturers have been engaged, among which are the following, viz. Dr J. C. V. Smith, Wm. Brigham, Edmund Quincy Esq., Rev. Chandler Robbins. Season Tickets 50 cents. Tickets may be had of Weeks, Jordan & Co., 121 Washington st., B. B. Mussey, 29 Cornhill, U. J. Clark, 44 Washington st., and at the door.

☞ The proceeds of the Lectures to be given to the new Sabbath School in Chardon st.

JOHN LANG, Chairman of the Committee of Arrangements. oct 27

THE SUNDAY SCHOOL TEACHER, edited by Charles F. Barnard and Thomas B. Fox, is published the first of each month at $1 25 a year.

Agents. Weeks, Jordan & Co., Otis, Broaders & Co., and Benjamin H. Greene, Washington street; and A. Augustus Call, Warren street Chapel. o 6

NORTH AMERICAN SPELLING BOOK, conformed to Worcester's Dictionary, with a progressive series of easy Reading Lessons. By Levi W. Leonard, author of the Literary and Scientific Class Book, and Sequel to Easy Lessons. Twelfth edition.

'This little work is somewhat beyond the range of our accustomed studies. But we cannot deny ourselves the satisfaction of saying, that as far as we are able to form an idea of what a Spelling Book should be, this is precisely that thing.'—N. A. Review.

'We consider it better adapted to small children than any Spelling Book which has ever fallen into our hands, and our experience in these books has been considerable.'—Courier and Enquirer.

Published by GEO. TILDEN, Keene, N. H., and GOULD, KENDALL & LINCOLN, Boston.

School Committees and Teachers furnished with copies for examination on application to the Publishers. tnov25&oa au 25

SEDGEWICK'S POLITICAL ECONOMY, Part 2d. Received by JAMES MUNROE & CO. 134 Washington st. oct 6

NEW BOOKS.—Mrs Trollope's Vienna.
Dr Bird's Peter the Pilgrim.
Reminiscences of a Tour, by an American.
Christian Keepsake, for 1839.
Duty and Inclination.
Miriam. Picciola
Tales of the Day, two volumes.
For sale at TICKNOR'S. n3

NEW BOO